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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

VOL. XXXIII.] OCTOBER, 1926 [No. 4

THE BIBLE: ITS COMPOSITION AND ITS CAUSE.

BY JOHN R. SWANTON, PH. D.

THE skeptical tendencies of our day seem to be based very largely on a confusion between composition (i. e., simultaneous composition) and evolution (i. e., successive composition) on one side, and causation on the other.

If, for instance, I inquire into the origin of a drop of water, I am told that it has arisen through the union of two other elements, hydrogen and oxygen, in the proportion by volume of two to one. If I inquire into the origin of hydrogen and oxygen, I am informed that they are formed of different proportions and arrangements of two kinds of bodies called electrons and protons. Yet this "explanation" leaves unexplained the cause of the electron, the cause of the proton, the cause of the combination of the two into atoms, and the cause of the combination of the atoms into a water molecule. It is not an explanation; it is a resolution. But since there is no guide by which we may know whether inorganic compounds have been built up from their constituents, or the latter have come into existence by resolution of the former, two theories of chemical evolution have arisen, and from the known data it is impossible to say which is correct. But in either case we have not advanced a step toward actual causation; we have simply combined or separated certain fundamental

material elements, the cause of each of which is as mysterious as that of the complex into which they enter.

Now, if I turn to some typical organism such as a horse, the last mentioned difficulty is not encountered. A horse is, indeed, composed of parts or organs, but there are few of these which can be taken away without inflicting upon the animal serious injury, and entire removal of them would put an end to him as a horse. Nor would the most clever combination of his once separated organs make a horse of him a second time. There is but one known way to produce a horse: through the combination of germ cells from two pre-existing horses. Geology has shown, however, that the ancestral horses were not always the same as the animals about us today. We seem able to trace the line of their ancestry back in a long series to the early mammalian age; and biologists believe that these owe their origin to reptilian or other lower forms, which owe theirs in turn to still lower vertebrates, and these to invertebrates, until we come to simple single-celled animalcules. And this series of forms is said to give us a clew to the "origin" of the horse. It does, if by origin we mean the first appearance of the horse in geological time. If we mean absolute origin or cause, we are no better off than we were before; for the evolution of the horse, like that of any other organism, means a succession of changes, the addition from time to time of something new; and this something new is not explained by the forms which preceded that in which it appears. They can account only for the parts which are repeated. The series of organic forms merely shows the steps by which our horse came to us, not the cause of his coming.

The case of a human being is similar. While skeletal remains of our human ancestors are scanty, they indicate a slow change from a relatively animal-like form to that which we see today. But even if we had a complete series of such forms, the lowest indistinguishable from that of an animal, it would prove nothing more than did the equine

series. We should have ascertained the particular succession of animals and men which led up to us; but we should not know why they did lead up, or whence came the changes in which the evolution consisted.

And we might extend this principle to the evolution of human culture. We may assume that the conception of a wheeled vehicle was reached by a number of distinct steps: first, perhaps, a sledge drawn on the ground; then one raised upon rollers; then one with fixed rollers; then one with wheels and axles differentiated; and finally the many perfect types of wheeled vehicles of more civilized times. But these several steps, while they mark out the course which human thought took in perfecting the vehicle, do not give its cause. None of the steps explains why the next step should have been taken, although it helps to explain the relative ease of the next step. And it is the same today with such an invention as the aeroplane. The laws upon which the aeroplane depends, the materials employed in making it, and suggestions of such a mechanism furnished by birds and bats, were indeed in existence. Steps leading up to it were marked out by the invention of the balloon and the explosion engine. But those facts do not tell us why the idea of such an invention entered anyone's head. To say that it was "natural" is merely to beg the question.

What these last two examples do show is, that the proximate cause of cultural advances at least lay in human minds. One invention did not give birth to another by some inherent vitalistic principle. They came into being only through the medium of mind. The artificial world with which man has surrounded himself is the product of mind; and it is a natural, and I believe valid, inference that the modifications which lower organisms produce in their environment—such modifications as the nests of birds, the homes of ants, the webs of spiders, and even some of the observed activities of the single-celled animalcules—are also due to mind, although to mind expressing itself through

more circumscribed channels. Yet conscious minds seem themselves the product of something more interior, to which organic life itself is due.

Mineral substances seem to be wholly passive; but they, along with organisms themselves, are acted upon by physical and chemical forces such as gravitation, solar radiation, rain and snow, tides. We rest satisfied by calling these "natural forces", but in many respects they are more wonderful than the various expressions of mind. The latter we seem able to understand, in a way, by referring them to our own minds; although when we stop to think of the workings of our own minds, they also are deep wells of mystery. Nor would it be so difficult to understand elemental forces, if they were invariable. We could seem to comprehend a gravitation which acted constantly in all parts of space in direct proportion to mass, or the motion of a planet about its sun if it never varied in its rotation, or the action of tides if they were always equal and uniform. Gravitation may, indeed, be such an unchanging force, though scientists today would probably affirm it less confidently than a few years ago; but it is believed that the revolution of the planets is not always the same. It has been practically proven that solar radiation varies; and many stars far beyond our own solar body are known to alter very greatly from day to day and year to year. The tides are never precisely alike; and geology has told us plainly that the conformation of our globe, the positions occupied by land and water upon it, its air and water currents, have been changing continually. Our solar system itself in its entirety is moving through space at enormous speed and in a well understood direction, so that its position in the starry heaven varies every second. Of course it *may* be following a path which will bring it to an identical place in the universe again; but it is more probable that, though its movements pursue some sort of cycle, it does not repeat the same course twice. Are these "natural" yet ever varying movements identical in origin with the activities of conscious mind?

First, we know that examination of the universe along all those lines of approach which we call the sciences has been a process of bringing more and more phenomena under the rule of law. We, indeed, in the first instance investigate molecules, stars, organisms, and mental states in order to obtain a more accurate knowledge of them; but our studies result in categorizing these things into groups of species, genera, and so on, and in leading us to know, or to suspect, that they may be so grouped because they are amendable to certain laws. The study of nature is the progressive demonstration of the reign of law. Even such an apparent anomaly as the appearance of a temporary star in the heavens takes place with celestial bodies of a certain type; and this renders it obvious that a natural law is concerned. It is therefore scientifically indicated that the elemental forces which we were considering in the last paragraph are operating in obedience to law. The world of sunshine upon which we gaze in the daytime, and the world of stars which we see at night, are not haphazard or "fortuitous" existences.

Secondly, two interpretations of the law-guided elemental world are possible: one that it is self-existent and passionless, but yet has given birth to organisms and the minds which inhabit them; the other that it is itself carrying out the purposes of mind, and that the minds which we see in organisms are but so many expressions of it in miniature. Assuming the latter point of view, it is difficult to think of elemental forces as motivated by purpose; but if we assume the former, it is difficult to explain how from unfeeling matter and energy, sentient mind could have sprung. This is by far the more difficult horn of the dilemma, because we see thousands of people docilely living under laws enacted for definite purposes at certain known times and in certain known places, yet regarding them as they do the laws of nature; and it is possible to suppose natural laws to be purposive laws of a more transcendent kind, while, if we do not base the cosmos upon mind, the appear-

ance of mind in it becomes a profound mystery. Whether erroneously or not, at least it is a fact that mankind in all parts of the world and from a very remote period have believed that mind does underlie the universe; and hence it is that religion exists. If any faiths are not accounted for in this manner, they are explained by the equally unanimous belief that man continues his existence after bodily death. We have seen that our universe is under law, and now, if we admit that it is governed by Mind, it is equivalent to saying that everything is under the laws of a Divine Mind.

The implications of this conclusion are far-reaching; for minds not merely act intelligently and according to plan, but for a purpose. They act in order to accomplish something which they desire to bring about. Hence it is plain that the Divine Mind is directing both the apparently indifferent movements of elemental forces and the evolution of organic life including man to purposive ends. This Divine purpose must be present in the inception of man and his progression in space and time; it must have been present in his pre-historic period and his historic period; and it must have guided the development of every group of people, and the activities which have taken place within and between them. There must be a meaning furthermore in the conscious expressions of religion by the various nations of mankind; in the fact that the Sacred Writings and the beliefs of one particular people became spread over the entire globe; in the fact that such a large part of mankind was allowed to regard those writings as "the Word of God"; and in the fact that so many of them were allowed to think of one historic personage as the incarnate Deity. Whatever the true interpretation to be placed upon them, once you admit a Mind-governed universe, you must admit that these things have a purposive reason for being.

This principle must be kept in mind in any attempt at a final valuation of the writings which enter into our Bible. Just as there are people naïve enough to suppose that the

analysis of matter explains matter, that evolution explains organisms including man, and that history explains civilization, so there are those who believe that the books of Moses are explained when it is shown that four principal series of manuscripts entered into their composition, that such and such verses are footnotes or glosses, that such other portions consist of redactions, and that the text is corrupt in such and such places. And so with the Bible throughout. If the world is a mystery, or if it is self-evolved, doubtless that is as far as one can go; but if our world is governed by Mind, we have not even touched upon the question of causation, that by which alone the Sacred Writings may be explained. The problem is no different from that which confronts us in the water drop. We found that in resolving this water drop into its constituent elements we had not discovered its cause, but had rather complicated our quest by finding ourselves confronted by two elements and several combinations of these, the meaning of each of which has to be unravelled. And the complex which we call the Bible presents us with an almost identical phenomenon. If the books of Moses were not written by Moses at one particular time, but compiled out of an Elohistic manuscript, a Yahvistic manuscript, a priestly code, and a Deuteronomistic manuscript, and have incorporated glosses and footnotes, undergone emendations and suffered corruptions, that means merely that our simple question splits up into a question regarding the origin of the Elohistic manuscript, a question regarding the origin of the Yahvistic manuscript, one regarding the origin of the priestly code, one regarding the origin of the Deuteronomistic manuscript, questions regarding the causes of the various glosses, footnotes, emendations, revisions, and corruptions, and the supreme question why all of these were woven together. If we did not know that our universe in leasts as well as greatests is under the rule of law, we could say that these things were matters of chance, or that they are without consequence; but the first supposi-

tion is ruled out by the united testimony of scientific investigation, and the latter is equally ruled out if we accept the instinctive belief of nearly all human beings that this law is the law of Mind working toward definite ends. Such a Mind may use for its purposes a score of manuscripts, and a thousand glosses and emendations. It may enlist the diverse abilities of a hundred different minds as well as those of a few peculiarly inspired individuals.

The analysis of Scripture and the study of its evolution, while important aids to a juster knowledge of it, no more explain it than the mineral and organic worlds are explained by analyzing them into their component elements and by acquiring the most intimate knowledge of their evolution. Because causation lies behind wholes and parts alike, and behind the changes which these undergo. Higher criticism, therefore, while it gives us a better understanding of our Word, does not explain it; and the belief that it does so arises from a total misunderstanding of the nature of cause.

To some extent this has, indeed, been sensed by Modernists. After having determined the composition of the Sacred Writings, and after having explained the meaning which each verse had to those who composed it and those who listened to the composition, they realize that they must answer this question: "Granted all this, granted this historical character and original meaning, has the Bible any value to mankind today?" Some Biblical critics would perhaps say "No." More would claim that, while parts of it are valueless, other portions form an important contribution to literature. The most affirmatively inclined, however, would probably rest their case for its contemporary utility on the ground that human nature has been much the same in all ages of the world, and that this collection of documents contains a marvelous revelation of it, perhaps the most marvelous of all times.

But if we pursue this line of thought somewhat farther, remembering that, by our premise, all things are under the law of One Great Personality in whose image it is a

common saying that mankind was created, we shall be led to see that the path which leads to the best understanding of human nature is that which leads to the best understanding of Divine nature. If our Bible leads more nearly to one, it leads more nearly to the other; and hence, from whatever source, it derives its right to be entitled the "Word of God."

But this means a different sort of interpretation of Scripture from any which the historical Biblical critic is fitted to undertake, although his work should make such further exploration easier. It lies in fact on a wholly different plane from that on which the critic works. It means the *causal* interpretation of all of the facts which he has so laboriously brought to light. It bears the same relation to the historical study of the Bible as the absolute meaning of water bears to chemical facts regarding water; the same relation as the absolute meaning of a horse or a man bears to biological and evolutionary facts regarding them; the same relation as the absolute meaning of a wheeled vehicle or an aeroplane bears to the parts of each, and the steps which human minds have taken in bringing them into existence.

Again I must emphasize the point that the sequence of composition which brought the water drop, the horse, the man, the wagon, the aeroplane, the Bible into existence, whether we choose to term these processes evolution, development, or history, are wholly beneath and outside of the question of causation, and have no necessary connection with religion, even on its theoretical side. An ideal theoretical religion would interpret all of these things and these processes in terms of a wholly distinct interior plane.

We are now in a position to understand Emanuel Swedenborg's contribution to the interpretation of Scripture. He is ignored by Modernists because his work does not belong in that class upon which Modernism is founded. Only incidentally does he suggest anything in the nature of Biblical criticism. But, whether successful or not, his is

an attempt, and I think the only sustained, systematic attempt, at the interpretation of the Bible in terms of absolute causation.

If Swedenborg has failed in this, his effort is at least justified by two powerful considerations: (1) the necessity of assuming that the composition of the Bible, along with everything else in the world, is under Divine law in leasts as well as greatests; and (2) the fact that Modernists can suggest a present use for the Bible only as it interprets human nature, which in turn must be assumed to reflect the Divine nature. And so we find Swedenborg telling us that there are two principal interior meanings in Scripture, one giving an exposition of human nature, the other one of Divine-Human nature.

And when we find Swedenborg, not only attempting this unique yet logical thing, but claiming the doing of it as his peculiar mission, claiming also sensible contact with the interior world and giving proof of remarkable psychic experiences, we are fully justified in giving his interpretations a thorough test. What and where is the alternative?

JOHN R. SWANTON, PH. D.

MATERIALS FOR AN ESTIMATE OF SWEDENBORG'S HISTORICAL POSITION AND INFLUENCE. II.

With Notes and Comments by the Rev. Lewis F. Hite.

IN the July issue of this Review we presented the testimony of certain of Swedenborg's English friends who were in close relation with him at the time of his death in London in 1772. In the present issue we shall set forth the notable testimony of contemporaries in Sweden; first that of Samuel Sandels (1724-?).

Swedenborg died Sunday, March 29, 1772, in London. On October 7, 1772, Samuel Sandels, in the name of the Royal Academy of Sciences of Stockholm, pronounced in the great Hall of the House of Nobles the Memorial Eulogium. Samuel Sandels was Counsellor of the Royal College of Mines, Knight, member of the Royal Academy of Sciences, and also of the House of Nobles. In his youth, he lived as protégé in the house of Lars Benzelstierna, a brother-in-law of Swedenborg. He was therefore well acquainted with Swedenborg's family circle and personal relations, as well as with his official career, and so was peculiarly fitted to characterize him both as a man and as a public official.

Like that from the modest Swedish Church of his burial in 1772 to his reinterment with national honors in the great Cathedral at Upsala in 1908, the transition from the little circle of intimate personal friends in London and from the humble precincts of an English boarding-house to the great Hall of the Swedish House of Nobles with its distinguished company of Savants, Statesmen, high Officials, and Royal Personages, is in perfect keeping with Swedenborg's public and private life. He was equally at home with artisans, scientists, statesmen, the nobility, and the Royalty. In making

this transition, we pass to a much more complicated historical situation. Already in the small English circle the several elements of the subsequent conflict of opinions began to appear, as manifested, in particular, in the quotations from Mr. Hartley in the last issue of this REVIEW. Now we are to witness an international extension of the variety and range of conflict. Sandels' Eulogy serves admirably as an introduction to this new and wider field.

The Eulogy is somewhat rhetorical, and exhibits a little of the conventional tone of superiority which orators and essayists find it hard to avoid. There is an obvious effort to be impartial and critical. At the same time there appears a perfectly sincere expression of the common respect and admiration for the man, a pride in his achievements, and a genuine appreciation of his personal greatness as well as of the extraordinary character of his career. In all this, the Eulogist was without doubt in complete accord with his hearers. The evident caution with which he hardly more than hinted at Swedenborg's supernatural gifts and experiences, contrasts conspicuously with the confidence and directness of the excellent summary of his scientific and official career. The atmosphere of mystery and incredulity which pervades the references to Swedenborg's labors as seer and interpreter of spiritual life in the world beyond, was in the first place a candid expression of the speaker's own personal convictions and opinions; but more significantly it was also a reflection and an interpretation of the attitude of the assembled company, and more generally of the larger public.

The Eulogy is properly mainly biographical; but very appropriately it also attempts interpretation and appreciation; and this gives it the historical value of representing the impressions and opinions of the times and circumstances. Its special importance then lies in the fact that it is authentic testimony as to the impressions and opinions of his colleagues and personal acquaintances at the time of Swedenborg's death.

FROM SANDELS' EULOGIUM ON SWEDENBORG (1772):*

"Gentlemen, allow me, on the present occasion, to direct your thoughts not to a distant or wearisome subject, but to one which it is both a duty and a pleasure to consider, namely, the memory of a noble man, celebrated alike for his virtues and the depth of his knowledge, who was one of the oldest members of this Academy, and whom we all knew and loved.

"The feeling of affection and high esteem which we all entertained for the late Assessor of the Royal College of Mines, Emanuel Swedenborg, assures me that you will love to hear me speak of him; and happy shall I be, if I can fulfil your desire, and pronounce his Eulogy as he deserves. But if, as artists declare, there are some countenances of which it is difficult to give an exact likeness, how much more difficult will it be to do justice to a vast and sublime genius, who never knew either repose or fatigue; who, occupied with sciences the most profound, was long engaged with researches into the secrets of nature, but in later years applied all his efforts to unveil still greater mysteries; who, in respect to certain principles of knowledge, went his own separate way, but never lost sight of the principles of morality, and the fear of God; who was possessed of remarkable power, even in the decline of his age, and boldly tried to find how far the power of thought could be

*_Bibliographical Note._—The following selection has been quoted from Tafel's "Documents," Vol. I, Document 4, pp. 12-29. The Swedish original of this Eulogium, printed by the Royal Academy of Sciences in Stockholm in the year 1772, was soon translated into French and made use of in French editions of *Heaven and Hell* and *True Christian Religion*. From the French an English translation was made and published, with an introduction, by the Rev. S. Noble. In this form it was transferred by the Rev. J. H. Smithson to his English edition of "Documents Concerning Swedenborg." A German translation was made by Dr. Immanuel Tafel for his collection of "Documents." In all these ways the Eulogium has had a wide circulation. The form quoted from here is a translation by the Rev. R. L. Tafel, and is the first English version "prepared immediately from the Swedish original."

stretched; and who, during the whole of this time has furnished materials for a great variety of thoughts and judgments upon himself, differing from one another as much as do the faculties of the men who think and judge.

"The more brilliant the faculties and other properties which are the gifts of nature, the more clearly appear the shadows by which they are attended. . . . [Here follow some general observations on the several ways in which different classes of people take a great and complex character, and especially one which presents extraordinary features and contrasts. The application, however, is carefully avoided, or at least left with the hearers. Nevertheless, there is a hint that 'the fathoming of hidden things' led Swedenborg beyond proper limits. It is suggested that the curious, the shallow, and the wise see and judge him differently.] The wise man . . . never judges any one; and least of all can he judge uncharitably a man like Swedenborg, who worked so unremittingly and so zealously in the cause of knowledge and enlightenment, that, with the single exception, perhaps, of his desire to penetrate too deeply, there is nothing whatever in his character with which we can find fault.

"The beautiful picture of his life, although it contains some involved parts, deserves therefore to be carefully examined. . . . [At this point there is a genealogical sketch showing that Swedenborg derived his origin from 'an old, honest, and intelligent family of miners,' and that this family 'became incorporated with many other illustrious and celebrated families of these times.' Then follows a paragraph on his education, which concludes thus:] I am speaking of the youth of a Swedenborg; and what need is there for me to expatiate further on the thoughtful care which was bestowed on his education; on his own thoughtfulness in making the best use of advantages which are enjoyed by comparatively few, and are neglected by many of those who do enjoy them; on his extraordinary talents which supported the native bent of his genius; on his perseverance; on his early maturity? What more striking proof of all this can be

given than that a King of a most penetrating mind graciously cheered him on, and at the proper time made use of his capacities; that a King, like Charles XII, in 1716, at a time when Swedenborg was still a student, appointed him at the age of twenty-eight Extraordinary Assessor in the Royal College of Mines, without his seeking the place and without any one else recommending him for it; and what is more, that at the same time he was free to choose between this assessorship and a professorship in the Royal University at Upsala? . . . [Here is given a sketch of his early attempts at authorship and of the beginning of his independent scientific activities, including a reference to his first early European tour. The educational value of this is thus characterized:] The most trustworthy authors are those who take the proper time at first in laying a foundation. And this was done by young Swedenborg, not only in the University of Upsala, but afterwards in the universities of England, Holland, France, and Germany.

"We shall now have to follow him in many long journeys, undertaken for various purposes and pursuits, and, at times, in ways where it is easy to go astray. And in order that in his society no doubt or uncertainty may arise in your minds, which often happens when one has not fully examined the character and disposition of another, picture to yourselves a harmonious development of memory, understanding, and judgment; imagine these qualities united with an intense desire of heart which can only be satisfied by a ceaseless endeavor to become profoundly learned in philosophy, in almost all parts of mathematics, in natural history, physics, chemistry, in anatomy, and even in theology, and to acquire proficiency in the Oriental and European languages; keep in mind also the power of habit which in a certain manner acts in accordance with reason, certainly in respect to the order of thought; and remember that our thoughts, when too much engaged with and centered upon abstract subjects, are wont to carry us away in the same direction, and sometimes too

fast,—especially when accompanied with an ardent imagination,—so that we are unable to properly discriminate the objects that come before us. Add to all this a genuinely good disposition, proved by the Rules of Life which I found among Mr. Swedenborg's manuscripts in more than one place, and which he wrote down for his own use: 'First, diligently to read and meditate upon the Word of God; secondly, to be content under the dispensations of God's Providence; thirdly, to observe a propriety of behavior, and to preserve the conscience pure; fourthly, to obey what is commanded, to attend faithfully to one's office and other duties, and in addition to make oneself useful to society in general.'

"Any one who says that I have here presented any other than the manifest and truthful features of Swedenborg's inner being, must be prejudiced either on one side or the other. Let such a one consider more closely what I have already said, and what I have still further to say.

"Let us hasten to receive him on his return home from his first journey abroad, which we have already mentioned; when we shall find his thoughts principally taken up with mathematics and physics. These studies soon procured him an acquaintance, and an intimate connection during several years, with our Swedish Archimedes, Christopher Polhammar, then Assessor and afterwards Counsellor of Commerce, and Commander of the Royal Order of the North Star, under the name of Polheim. . . . [His association with Polheim, and their joint service of the King in works of mechanical engineering and mechanical invention, their conversations with the King on new developments of mechanics and mathematics and especially new methods in arithmetic and calculus, essays on various scientific subjects, including an introduction to algebra, are all passed in review; and then another attempt is made to picture the man at this stage of advancement.]

"Up to this time he had not entered upon his duties as Assessor in the Royal College of Mines. He did not desire

to do so before he had thoroughly mastered the science of mining in its whole extent. . . . At that time, indeed, he was thoroughly versed in certain sciences, with which alone he could have been of great use in his office in some particular branches of mining; and it would have been easy for him to acquire all the remaining knowledge which he still wanted; for those sciences to which he had mostly devoted himself, mathematics and physics, are the pillars of the science of mining; but he could not content himself with theory without practice. Neither could he satisfy himself with experimenting in a chemical laboratory, and acquainting himself merely with Swedish mines and their structure, and studying their methods of working. For this reason he took a second journey abroad in 1721, and examined various foreign mines and smelting works, particularly those of Saxony and the Hartz. But he did not examine mines only; for nothing ever escaped him that merited the attention of a traveler.

"During his stay in the Duchy of Brunswick he enjoyed the particular favor of Duke Ludwig Rudolph; and the Duke, in consequence, bore the expenses of his journey in his dominions, and, on taking leave, presented him with his medallion in gold, and with a piece of plate.

"During this journey, he acquired new stores of knowledge, and enriched science with the following new books. . . . [Here the list is given.]

"Who else, except perhaps Linnæus, has given such an account of a journey abroad, and one of so short duration? For after an absence of a year and a half, he, in 1772, gladdened his country by his return.

"During the following years, he divided his time between the College of Mines, the mining districts, and his study, until, in the year 1733, he had finished his great work, *Opera Philosophica et Mineralia*. . . .

"This last work consists of three volumes, folio. . . . These volumes, being all solid scientific compositions, illustrated with copper-plates, could not fail to enhance among

the learned abroad the favorable ideas which they already entertained of the Swede, Swedenborg.

"The Consistory of the University and the Society of Sciences at Upsala felt proud at having previously recognized the merits of our countryman, and at having publicly testified the high esteem in which they held him; for the Consistory had, in 1724, invited him, 'for the advantage of youth and as an ornament of the University,' to apply for the professorship of higher mathematics, which had become vacant by the death of Professor Nils Celsius; but this invitation he thankfully declined. The Society of Sciences had admitted him into the number of its members in 1729.

"The learned abroad, also, hastened to send him marks of their esteem. The Academy of Sciences of St. Petersburg, by letter of invitation dated December 17, 1734, desired to admit him among its corresponding members.

"Christian Wolff and other foreign men of learning addressed him by letter in order to obtain his ideas on subjects which they found it difficult to fathom.

"The editors of *Acta Eruditorum* in Leipsic, in which the contents of the works of the learned are discussed, and impartial opinions pronounced upon them, found in his work a rich store with which to adorn their pages.

"Nor has time deprived this work of any of its value. The authors of the magnificent *Descriptions des Arts et Metiers,* which is now in course of publication in France, thought so highly of that part of *Opera Philosophica et Mineralia* which covers the same ground as their own publication, that they translated the second part which treats of iron and steel, and inserted it entire in their collection.

"Our Royal Academy also, when it was founded, hastened to enroll among its first members a man who already held so distinguished a rank in other learned societies. . . . [After some remarks upon the extraordinary breadth and depth of Swedenborg's learning, the originality and penetration of his thought, the unity of his system, and the substantial value of his results, the orator passes on to the second phase

of his life and enumerates the books of this period. Then he enters upon the task of criticism and interpretation, or rather he cautiously ventures an explanation of the attempt to invade the supernatural.]

"The titles of all these works point out lofty themes; and although they treat of different subjects and follow different lines of argument, being based upon anatomy, physics, and philosophy, upon explanations of the Sacred Scriptures, and (according to his own statement) upon revelations; still, owing to his way of treating them, they all lead to meditations on the Supreme Being, the human soul, with other invisible and spiritual things, and the life after death. . . .

"Although I have not extensively examined the Swedenborgian works I have just enumerated, I have, nevertheless, been confirmed by them in the ideas I have already expressed with regard to the system which he followed: viz., that he explained both the visible and the invisible agreeably to the system he had adopted; that he drew conclusions from the visible respecting the invisible, and that he represented to himself another, spiritual world, in entire conformity with the world in which we live. . . . Fully occupied by these vivid ideas, which presented themselves to him when he came to examine the Scriptures, he connected them with his philosophical principles. Nay, while describing the spiritual after his own manner, he was unable to get rid of the ideas which are derived from our material being; but he insisted that they must be taken in a spiritual sense. Well. But there is danger that a person may thus be led to trust too much to his imagination, and be too easily carried away by an illusion of the senses. . . . [Sandels suggests here that perhaps the father was over-credulous, and so the son had an hereditary inclination to 'over-belief.']

"I have perhaps dwelt too long already upon what Swedenborg wrote on spiritual subjects, inasmuch as these are not topics for an Academy of Sciences. It suffices that his good qualities and merits are conspicuous on that side where

we look for those weaknesses in him which are inseparable from human nature.

"I have not risen in this place to define errors or dogmas which are difficult to be understood; but I venture to say, and I am sure you will agree with me, that where others generally exhibit a lack of intelligence and a confusion of thought, our Swedenborg displays an uncommon wealth of knowledge which, in accordance with his system, he reduced into such order that not even the elements were able to turn him out of his course.

"If his desire of knowledge went too far, it still bears witness to his great zeal for enlightening himself and others; for we cannot discover in him any sign of arrogance, rashness, or intention to deceive.

"If he cannot be numbered among the doctors of the Church, he still deserves to be counted among ingenious moralists; and to be set up as a pattern of virtue and of reverence for his Maker; for in him there was no sort of double dealing. . . .

"Our Swedenborg was not satisfied with knowing much; he desired to know more than can be comprehended by any man here below, in that state of imperfection which belongs to him while the soul dwells in a frail material body. . . .

"But it is not so easy to be displeased with a man who was endowed with so many fine qualities. He had a sincere love for mankind; and in examining the disposition of others he always endeavored first to find this virtue as a sure indication of many good qualities besides. He was cheerful and pleasant in company, and as a recreation from his severe labors, he enjoyed intercourse with intelligent persons by whom he was always well received and much respected. He could also properly meet, and playfully direct into a different channel, that kind of curiosity which frequently desires to obtrude itself into the consideration of serious things. He was an honest servant of the state, who paid strict attention to the performance of his duties. . . . During his life there were several occupants of our throne,

and during all these changes he enjoyed the favor of every reigning sovereign. . . .

"He enjoyed a most excellent state of bodily health, having scarcely ever been indisposed; and as he was always content with himself and his circumstances, he spent a life which was in every respect happy; nay, which was happy in the very highest degree. . . . "

Aside from Swedenborg's autobiographical letter to Mr. Hartley, this Eulogy is the most important and authentic document as to Swedenborg's character and position in existence. It shows without question that Swedenborg was an honored friend and public man to the very end of his life. It shows also that there was an aspect of his character and career that took him out of the ordinary and made him a subject not merely of curiosity, but of positive amazement. In spite of the caution of Sandels' well-guarded references to Swedenborg's seership and spiritual philosophy, it is evident that he considers these as extraordinary developments of individual tendencies and over-strained effort. It is remarkable that in all the twenty references, some more or less veiled, he does not once venture to state explicitly just what Swedenborg's peculiar experiences were, or to go into any detail. He seems to have assumed, with his hearers and with the public generally, that these experiences could not be taken at their face value, or as Swedenborg himself regarded them; and therefore he naturally attempted to explain them, in what seemed to him the simplest and easiest way, as the products of an "ardent imagination" driven by an immoderate desire, "a hidden fire," to penetrate the essence of the universe and its mysteries. He moreover declines, directly and explicitly, any discussion of Swedenborg's extraordinary, in fact revolutionary, religious teachings as matters "not topics for an Academy of Sciences." It is significant that, although stories of Swedenborg's intercourse with spirits were circulated at least as early as 1761, and were doubtless favorite subjects of gossip in official and court circles, as well as at ordinary social gather-

ings, there is in the Eulogy hardly a suggestion of this feature of his experience. Such silence must have been deliberate, and it must be taken to indicate the general feeling that his supernatural claims and his religious innovations were discreditable, or at least inconsistent with his greatness as a man, and with his achievements as a scientist. This silence is all the more remarkable when it is borne in mind that, from early in 1769, a formal attack, increasingly bitter, upon Swedenborg and his writings had been made by certain members of the clergy and certain official bodies of the Swedish Church. The result was an ecclesiastical trial in which the government and even the King himself became involved. It would seem therefore that the trial and the persecution were not taken seriously either by the Academy or by the government officials; and certainly, in the end, it was abandoned by both Church and government.

In view of the circumstances, therefore, it is fairly presumable that this Eulogy represents the attitude and the consensus of educated opinion in the circles of Swedenborg's personal and official acquaintance. It remains to discover and to exhibit the attitude and the opinions of the literary, scientific, and professional circles generally of the period. Accordingly we turn next to consider the testimony of Arvid Ferelius.

Arvid Ferelius, an educated Swedish clergyman, was pastor of the Swedish Church in London from 1761 to 1772, and at the latter part of this period, he administered the Sacrament of the Holy Supper to Swedenborg, and also performed the services at his funeral. During the years from 1761 to 1772, Swedenborg made four visits to London: three short visits in the summers of 1764, 1766, and 1769; and the final visit in 1771. It seems probable, however, that Ferelius, who was appointed Dr. Noring's assistant in 1758, made Swedenborg's acquaintance in one of the earlier years; for he speaks of visits to Swedenborg previous to the period of illness. It is further evident that Pastor Ferelius was a man of intelligence and independent

judgment; and in view of his opportunities for knowing Swedenborg in his latter days, especially in London, his testimony has exceptional value.

On his return to Sweden in 1772, he was requested by Bishop Forssenius, as speaker of the House of the Clergy at the Diet, to give an account of Swedenborg, which he did. A similar request was afterwards, in 1779, made by Professor Traetgard of the University of Greifswalde. In response to this request, the letter, quoted from below, was written.

LETTER FROM THE REV. ARVID FERELIUS TO PROFESSOR TRAETGARD (1780)*:

"Honorable and widely celebrated Professor,—

". . . I thank you likewise for your favor dated the 7th of last December, and according to your request will communicate to you as much as I can remember about our late celebrated countryman.

"Assessor Emanuel Swedenborg died in the month of March, 1772, and was buried by me on April 5 in the burying vault of the Swedish Ulrica Eleonora Church; which was the last clerical duty I performed in that country.

"Towards the close of the year he was touched by paralysis on one side, which rendered his speech indistinct, especially when the atmosphere was oppressive. I visited him several times, and asked him each time whether he had an idea that he was to die this time. Upon which he answered 'Yes.' Upon this I observed to him that, as quite a

**Bibliographical Note.*—Quoted from Tafel's "Documents," Vol. II, Doc. 267; pp. 556-561. The original of this letter was transmitted by Prof. Traetgard to Gustaf J. Billberg, a son-in-law of Ferelius, in 1796. Dr. R. L. Tafel got a certified copy of this original in 1869, and translated it for the "Documents." Before this, however, the letter was in general circulation; for a copy was sent by Dr. A. Kahl of Lund to Dr. Im. Tafel, who used it in his German edition of the "Swedenborg Documents," 1839-1845. An English translation appeared in the *Intellectual Repository* for December, 1842; and this was afterwards introduced into the Appendix to the English edition of the "Swedenborg Documents," published in 1855.

number of people thought that his sole purpose in promulgating his new theological system had been to make himself a name or to acquire celebrity, which object indeed he had thereby attained, if such had been the case, he ought now to do the world the justice to retract it either in whole or in part, especially as he could not expect to derive any additional advantage in this world, which he would soon leave. He thereupon half rose in his bed, and, laying his sound hand upon his breast, said with some manifestation of zeal: 'As true as you see me before your eyes, so true is every thing that I have written; and I could have said more, had it been permitted. When you enter eternity, you will see every thing; and then you and I shall have much to talk about.'

"When I asked him whether he was willing to receive the Lord's Supper, he replied: 'With thankfulness.' And then he added that my question was very opportune, and, although, being a member of the other world, he did not need this sacrament, he would still take it in order to show the close relation which exists between the Church above and the Church here below; and then he asked me whether I had read his views about the Sacrament of the Altar (the Communion). I then asked, whether he acknowledged himself to be a sinner. He replied, 'Certainly, as long as I carry about this sinful body.' With much devotion, folding his hands and uncovering his head, he read the confession of sins, and received the Holy Sacrament. Afterwards, from gratitude, he presented me with a copy of his larger work, *Arcana Cœlestia*, of which only nine copies, to be sent to Holland, remained unsold.

"When I visited him another time, while I was in the hall and going upstairs, I heard him speaking with the greatest energy, as though he were addressing a large company; but as I came into the ante-chamber, where his female attendant was sitting, and asked her who was with Assessor Swedenborg, she replied, 'No one'; adding that he had been speaking in this manner for three days and nights.

"Upon entering his sleeping room, he bade me welcome

with great calmness, and asked me to take a seat. He then told me that for ten days and nights he had been tormented by evil spirits whom the Lord had sent to him, and that never before had he been infested by such wicked spirits; but that now he was in the company of good spirits.

"While he was still in health, I came to him once with the Danish pastor. He was sitting and writing at a round table in the middle of the room, with the Hebrew Bible before him, which constituted his whole library. After greeting us, he pointed to a place opposite, and said, 'Just now the Apostle Peter was here, and stood there; and not very long ago all the Apostles were with me; indeed, they often visit me.' In this manner he always expressed himself without reserve; but he never sought to make proselytes. That upon which he was engaged at that time, he said, was to be a demonstration from the writings of the Apostles, that the Lord was the only and true God, and that there is no other besides Him.

"Upon being asked several times why no one besides himself enjoyed such revelations, and such intercourse with spirits, he answered that every person might enjoy it now as in the times of the Old Testament, but the real hindrance is that men at the present time are so carnally-minded. . . .

"Although Swedenborg was several times in the Swedish Church, and afterwards dined with me or some other Swede, he said he had no peace in the Church on account of the spirits, who contradicted what the minister said; especially when he treated of three persons in the Godhead, which is the same as three gods.

"Some one might think that Assessor Swedenborg was eccentric and whimsical, but the very reverse was the case. He was very pleasant and easy in company, talked on every subject that came up, accommodating himself to the ideas of the company, and never spoke his own views unless he was asked about them. But if he noticed that any one asked him impertinent questions, intended to make sport of him, he immediately gave such an answer that the questioner

was obliged to keep silence without being the wiser for it. . . .

"But I have to close here after relating some anecdotes which were not known before. I beg expressly, however, that you will not mention my name in connection therewith during my life-time.

"Commending myself to your customary favor, I am, with great esteem,

Your obedient servant,
Arvid Ferelius."

"Skofde, March 17, 1780."

The above letter is the most complete authentic document on Swedenborg's last days, and especially on his state of mind during his last illness. The accounts of Swedenborg's intercourse with the departed are admirable specimens of simple, straightforward, historical narrative. There is not the slightest suggestion of bias or prejudice; the facts are stated without color, and left to speak for themselves. In view of the denominational antagonism which had been stirred up in Sweden, this attitude is all the more remarkable; and in view of the subsequent attempt to interpret Swedenborg's experiences as phenomena of paranoia, the testimony is especially valuable on the point of Swedenborg's equanimity and general healthy-mindedness, up to the very day of his death.

We will close this instalment of testimonials with a series of letters from a Swedish nobleman.

Among the men who knew Swedenborg best both in public and in private, Count Anders Johan von Höpken (1712-89) was the most distinguished, and perhaps the most capable of appreciating all sides of his character and career. His impressions and opinions, therefore, may be taken not merely as representative of the estimation in which Swedenborg was held by him personally, but as an expression of the best informed and most enlightened historical judgment of his contemporaries. Highly educated, a traveler of distinction, prominent in the field of letters

and in the field of the sciences, Count Höpken was successively member of the Swedish Diet, Secretary of the Department of the Exterior, Marshal of the Court, Councillor of State, and Prime Minister of Sweden. The letters to be quoted show that he was a serious student of men and life as well as a critical student of history, of philosophy, and of theology. His judgments show remarkable candor and liberality, and a penetrating intelligence. An acquaintance and personal friendship covering a period of more than forty years gave him unexampled opportunity to observe and study Swedenborg from all points of view. He is one of the few men among Swedenborg's contemporaries who gave serious consideration to his claims, and who made a serious effort to comprehend his doctrines and his mission. His conclusions, therefore, are highly valuable both for their historical and for their personal significance.

In May, 1772, Count Höpken received a letter from Christian Tuxen, General Commissary of War at Elsinore, Denmark, asking for some information about Swedenborg's system. This letter led to a correspondence which lasted until 1781, and which shows a deepening of interest in the study of Swedenborg's doctrines, and a growing conviction of their truth. He began to take an active interest in the publication of Swedenborg's writings, and in 1786 became a member of the Exegetic-Philanthropic Society, an organization formed in Stockholm to propagate Swedenborg's doctrines.

LETTER FROM COUNT HÖPKEN TO GENERAL TUXEN (1772)*:

"Sir:

"My stay in the country, at a distance from the capital and the great world, is the cause of my answering later than

**Bibliographical Note.*—The following letters are quoted from Tafel's "Documents," Vol. II, Document 252, pp. 405-416. Copies of those from Count Höpken to General Tuxen were made by the latter and sent to Augustus Nordenskjold, who had them published in the Appendix to the *New Jerusalem Magazine,* London, 1790,

I ought the letter of April 21st, with which you have honored me.

"The office with which I was invested in my country, has often made it my duty to give my opinion and counsel in delicate and difficult matters; but I do not recollect any one so delicate ever before to have been submitted to my judgment, as that which you have been pleased to propose to me. Sentiments and persuasions which one person may entertain do not always suit others; and what may appear to me probable, manifest, certain and incontestable, may to others seem dark, incomprehensible, nay even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of ideas in men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge.

"All I could say by way of preliminary on this subject regards the person of the late Assessor Swedenborg. I have not only known him these two-and-forty years, but have also, some time since, daily frequented his company. A man who, like me, has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have known any man of more uniformly virtuous character than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one; he labored diligently, and lived frugally without sordidness; he traveled continually, and his travels cost him no more than if he had lived

pp. 267-274. From this they made their way into general circulation, and especially into the early English editions of the Swedenborg Documents.

The letter to a friend was published also in the *New Jerusalem Magazine*, Feb., 1790, without any account of its history.

at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those which he embraced. He was without contradiction the most learned man in my country; in his youth he was a great poet. I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. In his middle age his Latin was an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with Hebrew and Greek; an able and profound mathematician; a happy mechanician, of which he gave proof in Norway, where, by an easy and simple method, he transported the largest galleys over high mountains and rocks to a gulf where the Danish fleet was stationed. He was likewise a natural philosopher, but on Cartesian principles. He detested metaphysics, as founded on fallacious ideas, because they transcend our sphere, by means of which theology has been drawn from its simplicity, and become artificial and corrupted. Having for a long time been Assessor in the College of Mines, he was perfectly conversant with mineralogy, on which science both as to theory and practice he also published a valuable and classical work, printed in Leipsic in 1734.

"If he had remained in office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in the *Acta Literaria*. I imagine this science and his meditations on the effects of the soul upon our curiously constructed body, did by degrees lead him from the material to the spiritual.

"He possessed sound judgment on all occasions; he saw everything clearly, and expressed himself well on every subject. The most solid memorials, and the best penned, at the Diet of 1761, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on

the same subject, quoted all the corresponding passages of it, and all this in less than one sheet.

"Of his method of teaching, we see proofs in all his writings which relate to or are founded upon *Arcana Cœlestia*. He might, with or without reason, which I do not indeed venture to determine, be accused of having given a heated imagination too free play in his revelations; but for my part I have nothing on which to found this criticism. Whether or not our Lord, in our times, grants to particular persons particular revelations; what the nature of such revelations is; and what is the criterion for distinguishing the genuine from the false; upon all these, I have no solid ground for judging. The author of the *Monthly Review* judges admirably in every other respect except on matters of divinity; and his testimony on that head avails me nothing. I once represented in a rather serious manner to this venerable man, that I thought he would do better not to mix his beautiful writings with so many Memorable Relations, or things heard and seen in the spiritual world concerning the states of men after death, of which ignorance makes jest and derision. But he answered me, that this did not depend on him; that he was too old to sport with spiritual things, and too much concerned with his eternal happiness to yield to such foolish notions; assuring me on his hopes of salvation, that imagination produced in him none of his revelations, which were true and from what he had seen and heard. This may be; the Church cannot judge of mysteries, nor can I. The generality, when they are speaking of the theology of Swedenborg, always dwell on his Memorable Relations, and think that everything consists in them. In whatever he relates of the spiritual world, and the other progressions in the angelic heaven, there appears, as I think, an analogy and resemblance of the gradations which God has established in the world, and in which no variations or exceptions are admitted; insomuch that Swedenborg has taken the same road by which we proceed from the visible to the invisible, from things known

to things unknown, from several collected facts to one fundamental truth before unknown to us; in like manner as in arithmetic, we are led from known numbers to those we seek. We have no other way of obtaining knowledge.

"Few persons have judiciously read his works, which everywhere sparkle with genius. If I meet with anything unusual or extraordinary, which might indicate a disordered understanding, I do not judge of it. We read Plato with admiration; but there is nothing to be met with in his works which, if related by another person, might not be deemed extravagant, inconceivable, and absurd.

"But I grow too prolix, Sir, and you may be tired of such a long and hastily written letter. This I have written with a view to satisfying in some manner your desire, and thus proving the perfect esteem with which I have the honor to be, Sir,

Your obedient servant,

Höpken.

"Skenninge, May 11, 1772."

SECOND LETTER FROM COUNT HÖPKEN TO GENERAL TUXEN (1773):

"Sir,

" . . . The late Swedenborg was certainly a pattern of sincerity, virtue, and piety, and at the same time in my opinion the most learned man in this kingdom; but all these qualities, which are so many evidences of an honest, virtuous, and pious life, do not at the same time prove that he could not err like other men. . . . I agree with you, Sir, in this, that the Swedenborgian system is more comprehensible by our reason, and less complicated, than other systems; and while it forms virtuous men and citizens, it prevents at the same time all kinds of enthusiasm and superstition, both of which occasion so many and such cruel vexations, or ridiculous singularities in the world: and from the present state of religion, more or less everywhere conspicuous, according to the more or less free form of government, I am perfectly convinced that the interpolations which men have

confusedly inserted into religion, have nearly effected a total corruption or revolution; and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present, *opinionum commenta delet dies, naturæ judicia confirmat,* says Cicero. . . .

Your obedient servant,

Höpken.

"Skenninge, May 21, 1773."

THIRD LETTER FROM COUNT HÖPKEN TO GENERAL TUXEN (1773):

"Sir,

" . . . I am not surprised that the late Assessor Swedenborg left the objections of Paul ab Indagine* unanswered; for though the system of the former has not a more powerful adversary than this man, yet it runs no risk, as nothing is objected to Swedenborg but what might on equally good ground be objected to orthodoxy, as it is called. Even his autopsy, or *visa et audita,* are of such a nature that they can never be proved, nor do they cause any faith or belief except as the rest of his tenets are well founded, and possess force and authenticity. Those who take upon themselves the business of refuting the opinions of others, ought first to obtain a perfect idea of the system they mean to refute, and not to catch at trifles which by themselves are apparently of no consequence, but in connection with the whole are of importance; secondly, they ought to be cautious of making such objections as may with equal force, reason, and authority, be urged against what is called orthodoxy. I think Paul ab Indagine has acted contrary to these rules. I am persuaded, Sir, you must have already observed these defects, which consequently need not be pointed out by me. . . .

Your most obedient servant,

Höpken.

"Skenninge-Ulfasa, August 1, 1773."

*The pseudonym under which John Christian Cuno published a letter he had previously sent to Swedenborg.

LETTER FROM COUNT HÖPKEN TO A FRIEND:

"Dear Sir,

"The present religion is mystical and filled with paradoxes; it is as incoherent and unreasonable as if formed for cattle and not for rational men: agreeably to its prevailing tenets, you may perpetrate any villainies, and yet be saved. The doctrine of the priests is polytheism. They assert that *One* is the Creator of the world, and *Another* the Author of religion; they make all to depend on faith and instantaneous salvation.

"But the doctrine of Swedenborg is the most rational of all Christian doctrines, and urges, as its first object, to be of good and honest principles. There are two features of the doctrine and writings of Swedenborg; the first is his *Memorable Relations;* of these I cannot judge, not having had any spiritual intercourse myself by which to judge his assertions either approvingly or disapprovingly, but they cannot appear more extraordinary than the Apocalypse of John and other similar relations contained in the Bible. The second is his *Tenets of Doctrine;* of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life.

"I know that Swedenborg has related his *Memorabilia bona fide.* I asked him once why he wrote and published those Memorable Relations which seemed to throw so much ridicule on his doctrine otherwise so rational; and whether it would not be best for him to keep them to himself, and not to publish them to the world. But he answered, that he had orders from the Lord to publish them, and that those who might ridicule him on that account would do him injustice; for, he said, why should I, who am a man in years, render myself ridiculous for fantasies and falsehoods?

"I have sometimes told the King that, if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this for two reasons: 1. This religion, in preference to, and in a higher

degree than, any other, must produce the most honest and industrious subjects, for this religion properly places *the worship of God in uses; 2.* It causes least fear of death, as this religion regards death merely as a transition from one state to another, from a worse to a better situation,—nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water.

"I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, viz.: That there is One Author of everything, and that there is no separate person the Creator, and another the Author of religion; that there are degrees in everything, and these subsisting to eternity; that the history of creation is unaccountable, unless explained in the spiritual sense.

"We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel: 'If it be of God, it cannot be overthrown; but if it be of man, it will come to nought.'

Höpken."

The testimony furnished by these letters is weighty in several particulars, which need to be especially emphasized. It is important to note the caution with which Count Höpken approaches the task of giving a decisive opinion as to "spiritual matters." It shows that he was fully sensible of the responsibility he assumed in commending Swedenborg's teachings to others. This same admirable caution is also significantly manifested when he comes to the question of Swedenborg's experiences in the spiritual world, and the ground of his hesitancy to pass judgment, namely, his own lack of such experience, should at once commend itself to all serious students of Swedenborg as unquestionably correct; and should inspire greater confidence in him as a reliable witness and judge. While questioning the policy of publishing "the Memorable Relations," he nevertheless had the independence and clearsightedness to maintain that they should be judged on their own merits, and on the basis of

their consistency with the general body of teaching of which they form a part.

Count Höpken made two observations that have proved to be characteristic features of the world's treatment of Swedenborg: one, that the generality, when speaking of Swedenborg's writings, always dwell on his Memorable Relations, and "think that everything consists in them"; the other, that "few persons have judiciously read his works." As a result, ignorance and prejudice have worked hand in hand to create unfavorable opinion. Few, if any, more competent men have given Swedenborg's doctrines such unqualified acceptance, or shown a more intelligent appreciation of them. His testimony as to Swedenborg's personal integrity and excellence, his ability as a public official, his unfailing equanimity, and his general healthy-mindedness, is of critical importance in view of the subsequent efforts to impeach his sanity.

Lewis F. Hite.

SLEEP: ITS ECONOMIC AND SPIRITUAL VALUE.

By the Rev. W. T. Lardge.

(Minister of the New-Church Society, Bradford, England)

THERE is no phenomenon more familiar or more generally appreciated than sleep. The physical and mental recuperation it affords, to the tired and weary brain especially, amidst the various uses man is called upon to perform, is confessedly priceless. To sink down gently and peacefully, like a tired child, into complete unconsciousness and entire oblivion to all care, anxiety, and all sense of responsibility, awakening with renewed vigor and to a brighter and saner view of things in general, cannot but inspire gratitude for the unfailing mercy and goodness of our Heavenly Father.

In sleep we are so utterly and absolutely helpless, and so wholly dependent upon the Lord and His angels for the continuance of life and its many blessings, that while it envelops us in its mysterious folds, and transports us to a realm of peace and spiritual power, we can but gratefully acknowledge that He sustains us.

On opening our eyes to the dawning day, there are times when our minds are greatly uplifted, and a sensation of wonder cannot fail to possess the enlightened and reflecting mind.

As a final thought before we surrender consciousness, surely nothing could be more appropriate than the words of the Psalmist: "In peace will I both lay me down and sleep; for Thou, Lord, alone makest me dwell in safety" (Ps. 4:8). And as a first thought on awakening we would do well to say: "I laid me down and slept: I awaked; for the Lord sustained me" (Ps. 3:5). To these thoughts might well be added the Divine assurance: "Behold, He that keepeth Israel shall neither slumber nor sleep" (Ps. 121:4).

Wonderful and gracious as sleep is in its usual influence on our ordinary life, it is even more marvelous when viewed as a Divine provision, having a distinctly separate use also.

The fact is, there are mysteries connected with sleep that none of us can fathom. It is, indeed, a subject of much philosophical and psychological intricacy, and has depths into which we may not intrude. None the less, it heightens and intensifies our perceptions, and brings us into closer communion with the Divine, if we but pursue lawful paths of research into these mysteries of our nature. Intelligent and reverent enquiry into the works and laws of the Creator is always helpful in building up our faith and in illustrating to us the mercy and wisdom of the only Lord God, our Savior.

We can never know precisely what sleep is, or how it blesses us, unless we realize the active and reactive powers of life flowing from the Lord,—powers affected by our attitude of mind and will, as by causes exterior to ourselves.

The two essential or ruling organs of the human soul are, the will, and the understanding or intellect; and these two faculties are perfectly and distinctly represented in the human body. "There are two brains in the head, which are as distinct from each other as are the will and the understanding" (Divine Love and Wisdom, n. 384). "Under the forehead is the cerebrum and under the occiput is the cerebellum," or little brain. "The latter is related to love, the former to truth" (Conjugial Love, n. 444[6]). "The cerebellum is especially for the will; and the cerebrum for the understanding" (Divine Love and Wisdom, n. 384).

These two brains are united in harmonious action, and together they form the chief residence of all our intellectual and voluntary powers, as well as being the primary instruments of our varied sensations and perceptions.

Yet the functions performed by these two brains are perfectly distinct, even in their unanimity. The larger or frontal brain, the cerebrum, communicates through the

medullary parts with those bodily fibres that rule the whole muscular system; and all our voluntary activities, our free determinations, and our movements of both mind and body in the uses of life, are to be traced to the frontal brain.

The little brain, the cerebellum, hidden away at the back of the head as if in obscurity, exercises supreme control over all the involuntary, spontaneous and spasmodic movements, of which we are all the subjects. If there are involuntary expressions of fear, reverence, shame, the cerebellum, or little back brain, produces them.

There are innumerable actions and movements going on within our bodies themselves, which do not come in any degree under our voluntary control. We have no legitimate power to arrest the beating of the heart, the circulation of the blood, or the secretion of the fluids. Digestion, assimilation, and pulsation are operations entirely independent of any commands we may issue. All these spontaneous, spasmodic, and involuntary actions are effected by the wonderful little brain at the back of the head.

On the other hand, the whole field of our voluntary activity, which is determinable by our free choice and resolution,—such as our voluntary actions, when employed in our work or duties, when walking or speaking, and when laboring in a thousand different ways,—all this is the field of activity proper to the larger or frontal brain, the cerebrum. It is by the power of the frontal brain that we can open and close our eyes, lift our hands and feet, turn ourselves around, and put forth our energies to any desired end. Thus, "the cerebellum is formed to receive the good, which is of the will, and the cerebrum is formed to receive the truth, which is of the understanding" (Apocalypse Explained, n. 316[16]). The Divine influx first enters the will, and thence it enters the understanding.

The first thing to be recognized in this wonderful arrangement is, that, when we fall peacefully and gently into that condition of intellectual unconsciousness called sleep, the little brain at the back, i.e. the cerebellum, remains

awake, cooperating and conspiring with the ceaselessly pulsating heart to carry on the functions of our involuntary life. In full possession of the whole man and exercising a direct influence over the whole being, the cerebellum takes the reins in hand, and as sole arbiter of our unconscious hours, *it* never sleeps when we sleep.

Very wonderful, indeed, is this provision; the little brain, distinct from the larger frontal brain, receiving the Divine influx and acting as a constant instrument of the Lord's primary bounty at the very source of life, dispensing blessed influences from the Lord through the whole physical fabric, and ultimately affecting the whole being.

When, therefore, we speak of sleep we have to remember that the cerebellum is not subject to it; and thus sleep does not involve inaction to the whole man. Sleep, properly speaking, involves a changed condition of the cerebrum, i.e. the larger frontal brain. In sleep this brain makes a most complete self-surrender. It relaxes, gives up all rigidity, and loses all tension. It becomes like an uninhabited house. Its very structure yields, and all the erectness of waking moments is abandoned. The cells and apertures close up, the passages are in a manner obliterated, and a most complete release is supplied to all the hidden forces of the vital system.

In sleep the body gives a grand holiday to all the servants in its labor market; and the necessary work during the period is carried on by the royalty of the cerebellum; so that kings and princes keep the city. The muscles are everywhere relaxed, the limbs hang loosely, the eye-lids fall, the air-cells of the lungs cease to remain erect, and because the tubes incline to fall together, snoring is often the result. Nothing is rigorous and upright. Everything gives in; and the whole being seems to say, "Let the cerebellum carry on."

When, therefore, we begin to fall asleep, the larger, or frontal brain, surrenders all authority. The reins of government pass from many ministers to one monarch. The whole empire of the human economy becomes controlled

solely by the little brain with its *ceaseless* energies and its immortal loves.

How is it that the cerebellum, or little brain, preserves its unimpaired vigor? If it has even a partial sleep, while the cerebrum is awake and alert, and perhaps to some extent keeping watch in turn, it is still to be remembered that the functions proper to the cerebellum never cease. Pulsation, secretion, and circulation never stop, but continue from the moment of birth to the moment of death. The cerebellum and the heart go on without interruption in their wonderful work. The cerebrum is prostrated and laid aside for repairs every twenty-four hours. *It must sleep.*

Why has the cerebellum such *inextinguishable* vitality that it never requires sleep like the cerebrum? What is the secret of a bodily organ that can really do without sleep, and yet remain healthy, as the cerebellum does?

The reason is that this little brain at the back of the head is, in its own order, the first organ recipient of life from God. It is the first doorway from Heaven to man; and there it is that the Lord enters. It is the secret receptacle of His will-power, not ours. Our will and all its voluntary activities is formed in the cerebrum; and it is formed by instruction, religion, conscience.

But the inflow of the Lord's life is prior to that. It is a prior endowment. Divine Love takes immediate possession of the deepest ground, and makes itself a perennial fountain, an unfailing reservoir, from which to supply new vitality to wearied souls, that they may be recuperated, revived again, for the tasks and uses of an industrious life.

The Divine Love never sleeps; it cannot cease to love; nor can it cease to be gracious and full of compassion.

That wonderful restoration of nervous and muscular vitality, which always follows refreshing and natural sleep, is really due to the unconscious reception of Divine vitality, affecting either directly or indirectly the whole man. A copious outflow of new life at the basal part of our manhood is the current of health and power.

Again, it is not sleep of itself that refreshes. It is what we receive during sleep. There are auras that receive the animal spirit, and there are elements that go to build up the physical man from natural substances. But these could effect nothing if there were not an outflow of vitality to appropriate and use them.

That we have a life and a power of thought beyond our volition is plain from dreams, and what passes in them. *Conscious* thought may become oblivious, while *unconscious* thought still continues its thinking and planning. While we sleep we have no power to brace ourselves and give a new direction to the current. Our judgment and our conscious intelligence are suspended for a season; they are in abeyance.

Where, then, does our intellectual vitality compose itself? In what is it merged or lost for the time being? Whence has it gone, while we sleep?

In sleep, the intellectual vitality becomes merged in and falls back upon the vitality of the Divine Love. The Lord prepares, as it were, a bridal chamber, that the human intellect may become the spouse. Love would fain take wisdom to wife, and conjoin it to itself by affections (Divine Love and Wisdom, n. 402). Although voluntary thought and its outward manifestation may cease, yet thought, as the inseparable expression of a sleepless love, cannot but abide in love itself; and, hence, into that it drifts.

That which gives tone and health to the intellect, alacrity and joy to the worker, and life to the soul, is the Divine Spirit of the Lord; and during the self-surrender of the intellect, in its retirement to the chamber of the cerebellum, it is the Divine Spirit that renews us.

While the angels rule the mind, bringing deep humility and peace to the whole being, we sleep under a panoply of love, hidden in the depths of our being, where the Lord hallows our immortality with His Holy Presence.

Heaven is nearer while we sleep, earth while we wake; and the more we can curb, restrain, and suppress or control

the turbulence, commotion, and fear of a distrustful and unbelieving heart (meaning ourselves) from sensuous and merely external and soulless ambitions, sitting at the feet of One who knows, and accepting His gracious, strong, yet gentle Spirit, the more will our minds come into conjunction or nearness with the gracious and blessed sphere of a satisfying love, and "sleep in Him."

There are marvels of mercy in natural sleep, far exceeding our realization at present. In sleep, Divinely given, the inner man may attain a state far more exalted than he at present is aware of. Sometimes the hidden archives of the soul are opened, and the man is permitted to touch the indestructible realities of the eternal world. The wonderful vividness of dreams, and the long train of experiences passed through with such amazing rapidity in many sleeping hours, are sufficient — or ought to be sufficient — to demonstrate the fact of another life, if nothing else will.

Sometimes sleepers have been brought into most intimate contact with real spiritual things, when the scenery of the Spiritual World has been shown to surpass in tangible reality the beautiful things of time and materiality.

Of all human beings, infants and little children sleep most and longest. Physically this is as it should be, in that it subserves the building up of the material fabric. But, more, it is also spiritually best for their future, since it permits the entrance of celestial affections from their attendant angels. It was even of these "little ones" that the Lord said, "Their angels in heaven do always behold the face of My Father" (Matt. 18:10).

Is not sleep, too, a reminder of the simple fact that we shall still be men and women when we have put off the wonderful garment of mortality? May not sleeping and dreaming familiarize us with, and assimilate us to, another citizenship and another country? Does it not, in part at least, prepare us to grow used to, and more or less familiar with, our final passing from this world? Does it not suggest the alternative of life or death, truly such, contingent upon

and inherent in the kind of life we here and now live, and the faith we now cherish? Does not the indrawing of the soul to a more interior state of life render us correspondingly more accessible to angelic ministrations? We can scarcely do otherwise than answer these questions affirmatively; and if we do we give a new emphasis to the words of the Psalmist: "In peace will I both lay me down and sleep: For Thou, Lord, alone makest me to dwell in safety" (4:8); to which, as a second thought, might well be added those exquisite lines of one of America's greatest poets (Longfellow):—

"And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away."

W. T. LARDGE.

USE TO MANKIND AS THE KINGDOM OF THE LORD.

By T. Mower Martin.

WHEN we look around us at the great organizations which we call churches, religious denominations, or forms of religion, we find that in the great majority of cases what they insist upon as distinguishing them apart is their creed or particular form of belief. Strangely enough, although most of them profess a belief in a God who created not only an earth for mankind to dwell on, but also a heaven for his continued life after the death of the body, they have in many instances made it their business to insist on their fellowmen believing exactly as they believe, calling them heathen and unbelievers if they do not, and in some cases torturing and putting to the most painful forms of death those who refuse to accede to their demands and accept their creed. Nor did this happen only in those past ages before the Lord who created mankind infilled with His more immediate presence a human form, created for that purpose, and appeared on this earth; for in despite of the Lord's own teachings as recorded in the Gospels—that men will meet after death with the same treatment they gave their fellowmen when alive on earth, and that "if they love their enemies and do good and lend, hoping for nothing again, they shall be the children of the Highest, and their reward shall be great," and that they are to be "merciful, as their Father in heaven is merciful," and that "if they judged and condemned not, they should not be judged and condemned," and that if they "forgive others, they shall be themselves forgiven,"—many of them still insist that the acceptance of their particular form of belief is necessary for salvation, although the only belief required by the Lord Jesus Christ was the acknowledgment of His Divinity, because He and the Father "are One," and "he that seeth Me, seeth Him that sent Me."

It is very plain from all the above extracts from the

Word that the character of man's life after he leaves the body is determined by his conduct while in the body, as manifesting his love for his fellowmen and for his Maker, expressed in service according to ability given him. That these two loves include every phase of man's duty, is thus plainly to be seen; especially now that the Lord has lifted the cloud that obscured the internal sense of His Divine Word, and opened the interior truths stored up in it for the New Age.

The conditions for enlarged service commenced in 1770 by the utilization of steam power, and have been since increased by electricity, which from a common source brightens the streets and the homes of men, supplies heat also, and conveys men and merchandise to their destinations, thus displacing even steam itself.

All this means an immense increase in the performance of uses for men. In every case these effects are made possible by the discovery of how to use the natural forces provided by the Creator of men as a preparation for the coming advancement of civilization to a higher plane — foundations well and truly laid by the Divine oversight and care before men existed on this earth.

So long as mere belief, or consent to adopt a creed, is thought to be more than associating ourselves with others who hold the same opinions as ourselves—so long as it is considered so essential as to determine our future destiny (as has been, and is even yet, maintained by some so-called churches), so long and so far will the absolute importance of the practical use we are to our generation receive but little consideration, and the absolute truth that use is the kingdom of the Lord will be little understood,—notwithstanding what the Lord Himself said to His disciples, as found written in Luke 21-27: "Whether is greater, he that sitteth at meat, or he that serves? is not he that sitteth at meat? but I am among you as he that serveth."

Hence it would seem to be a natural and logical conclusion that to be a true follower of the Lord Jesus would mean,

that each one should devote himself to some form of business, conducive to the common good of the whole community amongst whom he lives, and should learn to love to do this work or business according to the laws of justice, equity, and the love of his fellows. In return they, as a whole, should see that he should live in peace and comfort, and should receive aid when needing assistance in sickness or old age. The many institutions that are now maintained with this end in view, may be considered the most convincing evidence of religion among men; even if it be true that many of them are limited in their scope, and available only for members of some religious, national, political, or professional body, formed in some instances to maintain and preserve distinctions rather than for the purpose of amalgamation with the whole nation in which they function. In Canada there are multitudes of such institutions, some expressing by their title that they belong to close corporations, national, political, professional, or religious; thus leaving much needful work of a charitable nature (such as what are known as workhouses, hospitals, homes for aged men and women, and for the blind, deaf, and dumb) to be supported, at least partly, and in many cases wholly, by the community at large. And this need of support also applies to men unable to find remunerative employment. The consequence is that, in countries like Canada, where agricultural work stops for the most part with the coming of winter and the snow, when only the horses, sheep, and cattle have to be cared for, the cities are then flooded with men who perform no local use at all in return for their support. This fact has led to various devices, such as setting them to breaking up stones into such form and size as makes them suitable for repairing roads, for which service they are given, in some of our cities, one good meal a day and a place to sleep in; the time they are engaged in toil being from two to three hours or more, according to their skill and energy while at work.

This and similar methods are equivalent to an acknowl-

edgment that use towards the common maintenance and support is the duty of every one. A great number who are employed by corporations to work on large public works, such as the making of roads through the wilder parts of the country, bridges, and railroads, are paid off when winter sets in, and they flock to the cities with plenty of means to support themselves for some months; but they are very often robbed of it when indulging in the corporeal pleasures they are in a position to command, especially if they have no home and family of their own to return to.

There is indeed much to be said in favor of the practice, which has long obtained in many of the older countries of the world, of making labor on public works the form of punishment for men who commit crimes against the laws of their country, and more particularly in the case of those who hold responsible positions, such as mayors of cities, or aldermen and magistrates, who abuse their positions as trustees of the public conscience for the sake of private gain. Moreover, if use toward the common good is the one duty for which mayors, councillors, aldermen, and magistrates are appointed and paid, how clearly it can be seen that, in the case of man's spiritual, or eternal, life, to which his earthly and natural life is merely a preliminary preparation, lasting only a comparatively few years, use to the common good, flowing from love to the Great Provider of all good, and of every form of use we see around us, by which our lives are sustained from day to day, must be the one thing needful. For religion itself, as the actual meaning of the word implies, is the tie that binds us all to our common Father in Heaven, as His human family on earth, born here to grow up together as a brotherhood, sharing what our Father gives us according to the ability each receives to perform the work he loves best.

We are taught that the very first plane opened in the child's mind is the imaginative faculty, which is placed in the interior of the sensuous degree of his natural mind, so that he can receive in his earliest years the fact that there is

a Divine Being, watching over and caring for mankind, and learn of his first lesson to love and thank and "praise the Lord for His goodness, and for His wonderful works for the children of men." The importance of this early impression is unfortunately little heeded; nor is the necessity of knowledge regarding the structure and development of the human minds, natural and spiritual, properly understood, even at this late day in the history of mankind; although it is so common to find people deeply interested in the structure, growth, affiliations and variations of both plants and animals, while of their own mental structure they are densely ignorant. Without any real knowledge, observation or comparison, they take it for granted that their own mental ability to decide, and to pass judgment on the events that they read of in the daily papers, constituting the history of this day and generation, is decidedly above the average, and competent to settle any question put before them on the social, civil, or moral planes, and very often on the higher religious planes also. The reason for this very common condition is easily seen to be the want of knowledge of the distinction between the natural and the spiritual mind in man, and of the three discrete degrees of each of them. When we bear in mind what our Lord said to Nicodemus, as recorded in the gospel of John, that man must have a second birth, we can easily understand that his first birth is the opening of his natural mind successively in its three degrees, the sensuous, the inquisitive, and the rational. The desire to reason and to argue with others forms the third degree of his natural mind, and completes him as a natural, rational, adult man, capable of being a citizen of a country, and of taking his part in conducting and supporting the social, civil, and moral life of a community of his fellowmen; of founding a home of his own, with the wife he selects and the children given into their charge, to be educated and instructed as they too pass through the same stages of the natural mind's development.

That these three stages or degrees are successively devel-

oped with man every one may know from his own experience; and so far as they are merely natural, they may be called "the birth of the flesh," of which the Lord said to Nicodemus, "that which is born of the flesh is flesh." But man is born of the spirit when he sees and acknowledges the Divine source of these influxes. This must come from a revelation that there is a Divine source of Love, Wisdom, and Power, far above his comprehension, but yet to be recognized by all who are willing to live according to the laws which the Creator Himself summed up for us as love to God with all the heart, and to the neighbor as oneself.

Thus it plainly appears that use to men, which is actuated by love for their welfare, is the only practical way of building up the Kingdom of God on earth; and thus only do we open up the spiritual mind, whose three discrete degrees are simply those of obedience to this Divine law of use above quoted.

This indeed may seem like slighting the Church and its external worship of the Lord on the day set apart for that purpose; but it is not so intended, nor does it really do so. It only puts the Church and the ministerial office in its proper place as "one that serves" but does not rule; or as one that leads but does not drive; even as the Lord Who took the Eastern shepherd as His example to explain to His disciples and to us also: as in John 10:3 and 4, "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his sheep, he goeth before them, and the sheep follow him, for they know his voice"; and in verse 9, "I am the door; by me if any man enter in, he shall be saved; and shall go in and out, and find pasture." How plain and simple is this, when we remember that our Lord is Love Itself and Mercy Itself, and that to enter in, is evidently to accept His Love and Mercy by adopting them as our rule of life in dealing with our fellow mortals, and so doing unto them as we would have them do to us (Luke 6:31), as the Lord told His disciples and the great multitude of people who came to hear Him.

And what is this but use to men on all the planes of human life, according to the ability given us by the Lord; not only by means of the work performed by us in earning our own living, but in our daily intercourse with our neighbors. Here our influence may be greater than we suspect, and more especially in our relations to the community in which we dwell, and in which we have some duties as citizens beside the paying of rent, or of taxes, namely, that of aiding to support the various organizations that care for the blind, the deaf and dumb, and those afflicted in any way that prevents their taking an active part in the uses that go to make up the communal life.

It is true that every nation that has boundaries and a language of its own, can be gauged or estimated by its condition and practice in respect to these uses toward the common welfare of the people as a whole; for these, together with just weights and measures, constitute what may be called the natural mind of a nation considered as a compound human form. For, as has already been stated, the natural mind of man has to do with his dealings with his fellows in the social, civil and moral affairs of human life, just as his spiritual mind is opened by his love to his Maker, shown by his preferring the will of the Lord to his own will, when, as so often occurs, there is opposition between them.

It should, however, be clearly understood that there is no such thing as a communal holiness among men on this earth, or even a holy man; for we read "none is good save one, that is, God" (Luke ch. 18, v. 19) and all goodness with man is from Him and is His, and not man's own. It is because all goodness finds its embodiment, its dwelling place, in use to men, that use is said to be the Kingdom of the Lord; and when the Psalmist says in the Word, "Oh, that men would praise the Lord for His goodness, and for His wonderful works for the children of men" (Ps. 107), it is evidently the same idea put in another form.

T. Mower Martin.

KILLING:

A Further Discussion of a Divine Commandment.

By the Rev. Richard H. Teed

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NOW that the passion and anxiety of the recent Great War have in large measure subsided, it would seem to be appropriate that some further thought were given to what is the real implication of the Divine Commandment against killing. It has been assumed that there are only two positions in regard to the subject: either that it is lawful to kill (except in cases of what we call murder), or else that it is not. The latter position is what is designated pacifist; and it is not speaking too strongly to say that it is wholly discredited and rejected by the vast majority of Christian people. The outcome of this attitude towards pacifism seems to be a complete swing into the opposite alternative. In the view of the writer, this is something to be greatly deplored, and it is subtly undermining the stability of the Church.

It has been said by a modern critic of the Church, who incidentally is himself a clergyman, that the history of that institution during the last fifty or so years has been one constant process of receding from one position to another, until now the spirit of compromise has gotten such a hold that there is universal uncertainty both within and without the Church as to what she does stand for; and there is the inevitably consequent loss of calibre and influence. It seems that this criticism is only too just. It at once explains the seeming impotence of the Church as an influence in public affairs today.

In the New Church we are at least able to be precise and unyielding in all matters of fundamental doctrine. It is

when we come to the realm of the applications of doctrine that there is divergence of view. It is therefore in that very matter that we need to exercise our reflective and debating powers the most.

To go right back to the beginning, does this one of the Ten Commandments forbid us to kill, or is its application limited only to murder? Scholarship tells us that the original Hebrew word has in it the idea of murder; and it is for this reason that the Revised Version so renders it. But let us not too readily assume that this is the final solution to the problem. Even murder needs to be defined; and undoubtedly there are vastly different interpretations. Then, further, when we reflect upon the degraded condition of the people to whom these Ten Words were first given,—how they were fighting every day with cruel and bloodthirsty foes whom they believed themselves to be commanded to destroy, —one can readily see that to tell them that to kill in any broad sense was contrary to Divine Commandment would have been utterly unintelligible and an apparent contradiction. They received commandment, for instance, to wipe out the whole race of the Amalekites. But no one today would seriously maintain that such a commandment was really in accordance with the Divine will: it was an accommodation to the degraded state of a barbarous people. It seems therefore appropriate to suggest that we do wrong when we utilize the barbarities of the Israelitish régime as argument to whittle down the force of the Divine Commandment relative to killing. They could only receive it in its most external and restricted application. Can we not, and should we not, make the application broader and more searching?

Turning to the New Testament, we find that wherever this Commandment is quoted (notably in Matthew 5 and Luke 18), both Authorized and Revised Versions agree in rendering it "kill"; though again it must be said that the original Greek word bears the application of murder. The New Testament, however, beams forth the spirit which

should dominate every literal observance; and all are agreed that in the Divine ideal there set forth we have something that is far beyond anything that human endeavor has yet very seriously striven after. We have been content to admire from a distance.

Turning for final guidance to the Revelation for the New Church, we find that in dealing with this Commandment our illumined writer has deliberately used a Latin word that means killing without any limit of application whatsoever. *Occido* is the word used; and even an elementary knowledge of the language will suffice to confirm what has been stated. Surely no New-Churchman will suggest that this using of a certain Latin word in such an important case of translation is without significance. Swedenborg was a man of precision and care in his work, and was thus fitted to be the Lord's instrument in such a remarkable way as he was. I would submit, therefore, that in giving forth the concept and interpretation of that Divine Commandment for the Crowning Church of the ages, the command is deliberately given its widest application. Killing is never a glorious thing in the Divine sight. We cannot confine murder just to the wretched criminal, and then thank God that we are not as he! It is the natural human tendency to wish to limit the application of any Divine Commandment in order to proclaim self guiltless. We need to beware of that tendency. Let us be clear. To kill is a glory of the natural man, but never of the spiritual man. For him the Commandment will come without restricted application: "Thou shalt not kill."

It is an interesting sidelight to notice that in the liturgies both of the General Convention and of the General Church of the New Jerusalem in America the translation of the Commandment is given, "Thou shalt not kill." The liturgy issued by the General Conference in Great Britain, coming presumably too much under the influence of the current translation used in the Established Church and elsewhere, has given only the restricted application to murder.

It is our desire to discuss this subject particularly as it applies to war, though of course there are many other aspects. We feel that it is in regard to war that the Christian conscience needs to be particularly stirred. Is war or is it not capable of receiving the Divine blessing? It is our confirmed belief that, in accordance with this Divine Commandment, the only possible answer is in the negative.

At once it is urged, Will you say then that the soldier is a murderer? And much strong feeling is allowed to come in and interfere with a calm judgment. The accusing finger should certainly not be pointed at the soldier, but at the society which sends him. Realize that the majority of the soldiers of the world have no voice in the matter at all. They are conscripts dragged into military service before they are of an age to consider or form a judgment at all. Other soldiers are made under force of economic stress: it offers a livelihood. And again others are made under pressure of public opinion in time of national emergency; and then it is usually from a noble sense of duty. It is public opinion which is at fault. It is too indifferent or lazy to wish to strive for a higher and more Christian standard of outlook. The great Christian nations of the world are too ready to regard the whole matter from the standpoint of expediency. They do not seem to believe, or wish to believe, that the Divine command comes into it at all. We will look into this subject from three points of view: (1) before war; (2) during war; and (3) after war. We believe that in each case it will be manifest that public opinion is guilty.

Inevitably in considering this matter our mind goes back to the Great War, and the question is asked: Would you suggest that Great Britain, for instance, could have kept out of it? The answer is, No; because of many treaties and understandings by which the nations were bound. It is idle at this day to lay the whole blame for the war at the door of one nation. It has to be admitted that there had been a race in armament building over a long period, dating

back to the Franco-Prussian War, after which France, anxious to retrieve her fallen position, was the first to raise the size of her conscript army by increasing the years of compulsory military service. Germany swiftly followed suit, and easily outdid her neighbor in the race. Yet even so, a prominent British statesman pointed out to the British public that there was really no cause for alarm; for it we were situated as Germany was, with hostile neighbors on each side of her, and another across the water of whose friendship she was doubtful, we should certainly be doing the same. And that was several years before the War broke out. It is interesting to note that, from figures gathered before the outbreak of war early in 1914, it is patent that Great Britain was spending on armaments more per head of her population than any other nation of the world. There are, of course, reasons why Britain might seem to be justified; yet it is as well to note the fact. It was what went before the year 1914 that made the clash inevitable, when the day came.

Two influences that very potently made for war, and must ever do so until they are totally abolished, were the manufacture of armaments by private firms, and secret diplomacy. By the latter of these the millions of the nations are committed to policies and binding obligations without their knowledge and still less their consent. Secrecy is always a bad thing, as it makes for suspicion and distrust. Let the people know the difficulties and the danger-points, and they will then know where to be most on their guard. Besides, by free discussion in the open, supposed difficulties and misunderstandings will often melt away to nothing. Then, the making of armaments for warfare as a business proposition is one of the strongest forces that make for war. Warfare becomes good business: good dividends, and investors will be able to be paid. And knowing human nature as we do, it is impossible not to suggest that greed will encourage those interested in these concerns to put their influence on the side of a periodical "scrap." The making

of armaments should be strictly in the hands of governments, so that the business may be controlled and restricted as fully as possible.

In summing up our indictment of the people's attitude before war, we would emphasize that what is needed is a broader and bigger concept than love of country only. The Church cannot be national only, if she be Christian; neither therefore should her members be. Yet the prevailing attitude is, that love of country is the utmost limit to which breadth of loyalty can go. We have got beyond the concept of restricted loyalty that is literally parochial, between village and village, town and town. In Australia we are outgrowing the loyalty that is limited to state versus state; and the larger idea of Commonwealth is growing. Empire can suggest a still larger ideal. Christianity indicates the greatest loyalty of all—the brotherhood of man. Germany herself showed the best illustration possible of a people that knew no loyalty beyond that of the nation; and we rightly condemn her. There is a larger loyalty demanded of those who hold the Christian concept.

In this connection we would respectfully suggest, Is it not a mistake that Royalty should always associate itself with army or navy? Does it not tend to give a wrong emphasis that goes away from the Christian ideal? If we must have armies and navies, surely it is not conducive to the Christian ideal to glorify these professions out of all proportion as compared with other and peaceful services rendered to the community. If the monarch be the chief soldier and the chief sailor, the inference is, of course, that he looks mainly to them: they are the primary services. So long as we give great dignity and importance to army or navy, so long are we inevitably fostering the military outlook. And by no manner of twisting of thought can it be urged, that the military and the Christian outlook tally.

Looking now at the second point to which we have made reference: the popular attitude *during* war. Memories will be even yet only too vivid of how far those "who profess

and call themselves Christians" can wholly forget their calling. Newspaper articles breathed the spirit of antipathy and vengeance. The "Song of Hate" was by no means limited to one nation. The pulpits joined in the general chorus, and sang the national songs. The Church that should counsel moderation and something that at least approaches towards the love of enemies, forgot all her high calling and descended to the recruiting platform. There were, of course, noble exceptions to this in every country; but the fact that in the majority of cases Christian ministers in each nation urged on Christian men in each nation to go forth and kill other Christians, testifies to the level to which common thought had fallen.

I recall that during those dark days I was frequently called upon to witness recruits going through bayonet practice on one of the prominent greens in Edinburgh. There were erected on a frame a number of figures of straw astonishingly like the human in shape. Into these straw figures the recruits were instructed to dig their bayonets again and again. Public feeling in the city was somewhat outraged at the publicity and suggestiveness of this drill. Public opinion winced when it saw the thing done to figures of straw, but was apparently quite complacent about the thing in reality, carried out on the battlefields of Europe and Asia at the command of this same public. The more the reality and horror of war is brought home the better. Let it not be veiled in a cloud of shadowy grandeur. The public love to think of it in that deceiving haze of glory: they need to look more and more at the thing as it is.

The elderly and the middle-aged were content—far too content—to sit at home and breathe forth venom from their easy-chairs, believing that thereby they showed loyalty to country and to those whom they had sent to fight. We heard far too much about the paramount need to "kill Germans" and to give "the knock-out blow"; and about terms dictated from the enemy's capital. Supposing the last shot fired was to kill one dearest to oneself, would the cry

still be to go on? When one remembers that every shot that was successful was killing or maiming someone who was dearest to some fellow creature, and then recalls the seeming callousness with which the thought was regarded, one can only compare this sacrifice of the finest and best of the world's young manhood, with the human sacrifice of a barbarous age, when mothers would calmly witness the murderous dedication of their offspring.

During war, too, there is ever a too great material prosperity—a false, unreal prosperity. But governments know well enough that a war cannot be carried on a moment longer than the duration of its popularity. They therefore deliberately indulge the people at home with pensions and allowances, and with high wages for all government work, so that they may be drugged and soothed, lest they think.

Lastly, our third indictment—*after* war. We heard a great deal about the Great War as being "the war to end war." Not a few of those who fought went with that as their motive. Now the War is over, and how near are we to the end for which those men served and suffered? How have we striven to back them up in their noble sacrifice for the ideal? It seems as though the cry: Commit adultery and so put an end to lust, would be as true as the cry of war to end war. It is true to say today, that more money is being spent on armaments than ever was the case before the War. There is more distrust and fear. We have witnessed more military *coups,* and the arising of semi-military dictatorships, in the last few years than in many years before the War. And what is worst of all is, the distressing indifference to all serious endeavors to make the peace permanent. The League of Nations struggles on to maintain itself and do its work, having only very half-hearted support from the nations it represents. There is the tendency to leave everything to governments as being the course of safety; whereas in fact governments wait for public opinion to do anything really noble or enterprising. In the nature of the case, under democratic constitutions, governments

dare not act unless they are sure of public support; and speaking generally it is true to say, that the idea of any diplomacy that is not selfish from the national point of view, has not yet begun to enter the realm of practical politics.

The Christian apologist for war bases himself nominally upon the plank, that whereas wars of offence are damnable, wars of defence are allowable. It needs to be pointed out, that that is a distinction that is very hard to maintain; and when the distinction is maintained, it is doubtful whether it would make any practical difference to the action of the nation. In war men tend to act blindly from a sense of loyalty to the country, and they do not exercise any judgment in regard to the rights and wrongs of the case at all. It is undoubtedly true to say, that from the standpoint of the common soldier every nation engaged in the Great War was fighting a war of defence. Governments are quite sufficiently cute to insure that their people are wholly imbued with the thought of defence of hearth and home from the threatening invader. But, take the case of the outstanding war previous to the recent one—what is known as the South African War. In this war Britain attacked an independent republic, conquered it, and annexed it to her Empire. By no possible twisting could that be called a war of defence so far as Britain was concerned; yet that war had and still has its Christian apologists. Then will anyone venture to draw the consistent and hard and fast distinction, and say that those who fought in the one war were inspired from heaven, and those who fought in the other from hell? It seems manifest that except in the most extreme case—as for instance the Boers in opposing Britain—the supposed difference between one kind of war and another is a distinction that will not bear too close inspection.

To what conclusion then are we heading? Is it or is it not lawful for a man to fight? It appears, as in so much else, that it comes at the last to a matter for the individual conscience. The Divine Commandment, "Thou shalt not

kill," remains and cannot be altered. Is it to be obeyed absolutely, or is it allowable for us in some measure to decide for ourselves?

Early in the days of the War there appeared in the pages of *The New-Church Magazine* an article which appealed to the present writer at the time as a true statement of the case; and he has never seen any occasion to alter his conviction. Going to war was likened to bowing in the House of Rimmon. It will be remembered when Naaman was leaving Elisha, after he had been cured of his leprosy by the prophet, he frankly acknowledged that Elisha's God was the true God; but, he said, through force of circumstances I am led to go with my master into the House of Rimmon, and in semblance join in the worship there; can I be forgiven in this thing? Elisha reassured him on the point. So likewise then, when followers of the Prince of Peace feel called and bow in the House of Mars, they may have reassurance that they can look for forgiveness. Only let us be clear as to the point of view: To enter the House of Mars and worship there, can never be a thing of glory to the Christian, but rather only a thing of shame, for which he should humbly ask Divine forgiveness. He did what he felt was the only thing to be done under the circumstances! He did it with "God forgive me" on his lips. That appears to be the only consistent attitude for the Christian to have in regard to war. To point out that that is about the antipodes to the prevailing attitude on the subject is hardly necessary! All that Swedenborg writes on the subject of the soldier and war can be thus interpreted. The glory of it does not reside in the fact of the soldier being a successful killer (which is the military point of view), but only in his having been willing to sacrifice all—even his life—for the high ideal of the safety and protection of others. The glory of the soldier is in his afflictions and his death, never in his prowess and the number of the enemy's lives he has been able to make himself responsible for.

The critic will urge that this is a strange doctrine. First

there is set up an impossible ideal as the interpretation of the Commandment, and then we are told it is allowable for us to ignore that ideal! Take one or two parallel cases. We are commanded to remember the Sabbath, to keep it holy. Well, there are many who through force of circumstances have to do this in a very un-ideal way, doing work as hard and as exacting on that day as upon any other day of the week. Their prayer, if they be God-fearing, will surely be that they may be forgiven whatever offence there be, for under the circumstances it seems the only thing for them to do.

We are commanded to honor father and mother; yet under exceptional circumstances a man may need to lift up his hand against father or mother, bring all the power of his physical force to bear against them to prevent some terrible catastrophe. Yet surely there would be no boasting by the son in his prowess at thus subduing the father; but rather will he with tears in his eyes go and ask forgiveness that he seemed obliged to take part in such a horrible act.

It would not seem to be the ideal or appropriate way to observe the Commandment relating to adultery for a man to forsake his chosen spouse and eventually live with another; yet in the commonly accepted laws of all Christian lands this is regarded as allowable. A wife proves unfaithful, and the husband is permitted to divorce her; and later if he wishes he may marry another woman; yet in the sight of man and even of God the thing is permissible, though it seems a direct infringement of the law. Yet surely every man would see it was not a thing in which to boast or brag, but rather as having in it much of shame.

So one might run right through the list of the Commandments. There seem to be extreme occasions wherein one seems almost compelled to break them in their letter, and yet one will pray that the act may be forgiven and not regarded as a flagrant breaking in the spirit. In the hearing of the writer, one of the leading, most loved and respected of New-Church ministers declared that, if he and wife and

children were starving, he would consider it no infringement of Divine sanction to appropriate bread even in a manner that normally would be called stealing. Again, surely all of us are at times put into positions in which it is exceedingly difficult to answer a question with the direct truth, and we prevaricate, giving an answer which we know will be misleading. The most obvious instances of such are, the soldier urged by the enemy to betray information concerning his own side, or any one of us in the sick room where we wish to hide the sad or terrible truth.

All these things are done; and we believe that those who so act are not guilty of gross infringement of Divine Law. The cases are exceptional and not ideal. War is the exceptional and un-ideal. How is the man to act in regard to it? We believe he must seriously consider and look prayerfully for guidance. If he feels called upon not to go to the fight, then in the Name of the Lord let him so bear his testimony; and all honor to him! We believe the Lord will bless him in his decision, and will bring blessing upon others because of him. But if he feels called upon to go, let him go in the faith and fear of the Lord. Let his attitude, however, as a Christian, be one of humble supplication that he may be forgiven this seeming infringement of Divine Law. Above all, let those who stay at home and send him, watch themselves lest they boast in what is unseemly in the Divine sight. For instance, rather than have the captured guns and tanks put in prominent places as war trophies, I would have them taken out to sea, and dropped into the depths of the ocean. At present we glory in war and we teach our children likewise to glory. The Christian attitude can *only* be, that if it must be, it is a horrible and fearful thing, and we would wish to hide each thing connected with it as a thing of shame. Let that Christian attitude get a hold in the minds of people, and we should soon be able to beat "our swords into ploughshares and our spears into pruning-hooks."

We submit that what we have here presented is almost

entirely a fresh viewpoint towards a very vexed problem. In it we make our appeal not to the semi-pagan people who predominate in the Christian lands of our day, but to the Christian and the thinker, and above all to the New-Churchman. We have an important doctrine in our Church, which we call the doctrine of ultimates. Have we not been negligent in the application of this doctrine to the command under consideration? We have talked about the wonders of its spiritual meaning upon planes far above the material and physical, and then on that ultimate plane we have been content to shout with the crowd what are the popular notions. There is inconsistency in such behavior; and when we ought to be teaching and pointing to a higher way—the Way of the Lord which is above man's ways—we have neglected all such opportunity. Small wonder is it then, that when the emergency is past, men will not heed us. Your doctrines have no practical bearing, they say. But surely, surely, the Word of the Lord has some better contribution to offer for the solution of our problems than just to do as others do, and think as others think.

RICHARD H. TEED.

"THE CASE AGAINST EVOLUTION."*

By the Rev. John Whitehead.

IN his attack upon the theory of evolution,* Dr. O'Toole arrays his arguments in a series of chapters entitled respectively The Present Crisis, Homology, Fossil Pedigrees, The Origin of Life, The Origin of the Human Soul, and The Origin of the Human Body. The author first sketches the development of the theory by Lamark, Darwin, and later evolutionists. He next shows how the later evolutionists have abandoned some of the earlier positions, and have endeavored to establish the theory on other grounds. He takes the position that the fundamental doctrine of evolution, that new species are produced from earlier species by changes and mutations, has never been proved either scientifically or by experiment. He accepts the doctrine of Weisman, that acquired characters are not transmitted to offspring, but that all characters are transmitted from the germ plasm, which is unmodified during the life of the parent. If this is true, then the only cause of variation is by a combination of qualities in the germ plasm and oviform matter of parents, unmodified by the life of the parents, their environment, and acquired characters.

The great and vital problems before the evolutionist for solution are, the origin of life itself, and the origin of the various forms of life. The theory throws no light on the question of the primal origin of life. Life appeared on the earth in some way. It is thought by some that by a fortuitous combination of physical and chemical forces the first germ of life was formed. From that, by propagation and modification, all subsequent forms were produced. Some think that a living cell came with meteoric matter from

**The Case Against Evolution.* By George Barry O'Toole, Ph.D., S.T.D. New York: Macmillan Company. 1925. 8vo., 408 pp. Cloth, $3.50. (Second edition, 1926, price $1.75.)

another earth. Others think that life exists only on this earth of ours, and that all other systems in the vast universe are dead, without a vestige of life upon them. It is plain from this, that evolutionists give no adequate explanation of the first origin of life.

On this point Dr. O'Toole is totally opposed to the theory of spontaneous generation; that is, of the origin of new species without derivation from previous forms of life by seeds or eggs. He believes that the theory of spontaneous generation has been scientifically disproved by the experiments of Pasteur and others. He says:

> New life can originate in no other way than by a process of cell division. All generation or reproduction of new life is dependent upon the division of the cell-body and nucleus of a preëxisting living cell. (P. 137.)
>
> It is clear that the hypothesis of a spontaneous origin of organic life from inorganic matter has in its favor neither factual evidence nor aprioristic probability, but is, on the contrary, ruled out of court by the whole force of the scientific principles of induction. To recapitulate, there are no sub-cellular organisms; [which is the same as saying that all organisms], be they unicellular or multicellular, originate exclusively by reproduction, that is, by generation from living parents of the same organic type or species. This is the law of genetic vital continuity, which, by the way, Aristotle had formulated long before Harvey, when he said: "It appears that all living beings come from a germ, and the germ from parents" (*De Generatione Animalium,* lib. I, cap. 17). All reproduction, however, is reducible to a process of cell division. (Pp. 154-155.)

So far Dr. O'Toole's argument has been negative. He closes the ways to the origin of life and of species that have been propounded by evolutionists.

What positive theory does he propound in place of the theory of evolution?

He goes back to St. Augustine for his theory. He holds to a modified doctrine of creation,—that God created inorganic matter, endowing it with the power of producing at a later period both plants and animals. He says:

> According to St. Augustine, the creation of the corporeal world

was the result of a single creative act, having an immediate effect in the case of minerals, and a remote or postponed effect in the case of plants and animals (cf. *De Genesi ad literam,* lib. v, c. 5). Living beings, therefore, were created, not in actuality, but in germ. *God imparted to the elements the power of producing the various plants and animals in their proper time and place.* [Italics ours.] Hence living beings were created causally rather than formally, by the establishment of causal mechanisms or natural agencies especially ordained to bring about the initial formation of the ancestral forms of life. The Divine act initiating these "natural processes" (*rationes seminales, rationes causales*) in inorganic, and not in living matter, was instantaneous; but the processes, which terminated in the formation of plants and animals, in their appointed time and place, were in themselves gradual and successive. Thus by an influx of Divine power the earth was made pregnant with the promise of every form of life—*"Sicut matres gravidae sunt foetibus, sic ipse mundus est gravidus causis nascentium"* (Augustine, lib. III, *De Trinitate,* c. 9).

The subject of the gradual process postulated by St. Augustine was not living, but *inorganic,* matter; and the process was conceived as leading to the *formation,* and not the transformation, of species. The idea of variable inheritance did not occur to St. Augustine; and he conceived organisms, once they were in existence, as being propagated exclusively by univocal reproduction (*generatio univoca*). (Pp. 74, 75.)

After asserting this doctrine of creation, Dr. O'Toole dwells upon the theory that the Creator endowed inorganic matter with "the power of producing the various plants and animals in their proper time and place" (pp. 74, 75). If this theory is true, it is evident that, before any living forms existed, the matters of the earth had the power to produce living forms. According to cosmology and geology, this non-living matter continued to exist for hundreds of millions of years without producing a single living germ. At length a living germ was produced. Was this spontaneous generation? This germ, he says, could reproduce only its own kind. But in course of ages the non-living matter produced another, and another, form and species of life, until independently of previously existing life the non-living matter had produced the myriads of species of living forms existing on the earth. If God endowed non-living matter

with this power, it still possesses it; and myriads of new species may be produced in the coming ages, all independent of any previously existing species. Is not this theory the same as spontaneous generation or abiogenesis, as those terms are defined? This theory, ascribed to St. Augustine, does not differ from that of abiogenesis except that God is said to have endowed matter with this ability to produce living forms. But when so endowed, why cannot conditions exist both naturally and experimentally in which new species may be produced? Here Dr. O'Toole's theory faces his own criticisms and negations.

St. Augustine's theory that all non-living matter was created instantaneously is contradicted by all the observations of cosmogony. The processes in the formation of the universe and the solar system have taken untold eons of time. Natural science does not go back of the processes of nature into the creation of matter; except perhaps by the new theories of the origin of matter from the electron. Science endeavors to trace the development of the forms of matter after its first creation or production.

The old theories of creation begin with the assertion that God created the universe instantaneously out of nothing; when yet out of nothing, nothing can be made. They begin with a proposition altogether irrational. Then they affirm that God endowed creation with the powers of continuation. The sun had power of radiation; the planets had power to revolve and circulate. They continue to circulate because there is nothing to stop them. Even the scientists make a stationary nebula begin to revolve, condense, generate heat, form systems, and at length run down,—as if a top could spin itself, and at length run down and return to its original status. The old theories of creation affirm God and His operation in creation; but after creation they assume that the universe goes on of itself with an occasional interference on the part of God. The scientists are not all materialists. Many of them believe there is a power behind evolution, which is God. They begin with the solar system, and watch

the development; and they theorize concerning the evolution of the world, arraying the facts to support their theories.

Dr. O'Toole's treatment of those with whom he differs is undignified, and detracts from the force of his arguments. They are guilty of "deplorable, if not absolutely dishonest, practice"; of "evasion"; of "fatuous appeal"; of "unverified and unverifiable assumption"; of "drawing arguments from ignorance." He asserts that "all this hypothecation, which is so flagrantly at variance with the actual data of experience and the unmistakable trend of inductive reasoning, is not science at all, but sheer credulity and superstition" (p. 149). "The scientific materialist" is "myopic."

It is a strange thing that in all the discussion of evolution, of the origin of the universe, and of life, there is little or no mention of Swedenborg. Yet Swedenborg was the first who wrote a scientific treatise on the origin of matter and the solar system, which he published in his "Principia" in 1734. This treats of the origin of the substances and matters of the universe from the Divine, and the nebula hypothesis of planetary development. In later works he takes up the origin of life, or rather living forms, from seeds and eggs, maintaining the position that the first forms of life were seeds and eggs created by God, from which plants and animals grew.

In his theological works he brings to light some new factors bearing on this problem of evolution: namely, that there are two worlds, the spiritual world and the natural world; that there are two suns, a spiritual sun in the spiritual world, and a natural sun or suns in the natural world; that the natural sun in itself is dead, and therefore unable to act on dead material substances so as to produce living forms; that the spiritual sun is a living sun, and is the source of all life in living forms. This activity of the spiritual sun is seen and perceived in the spiritual world as light and heat; but in its essence this activity is life, the heat being the warmth of love, and the light being the light of wisdom. It is this activity which flows not only into all things of the

spiritual world; but also inmostly into the things of the natural world, and builds up living forms when the conditions there are such as to receive that influx. This is the source of all life manifested in the natural world, not only of first living forms, but of all manifestations of life at all times.

Swedenborg's scientific and philosophical teachings, as well as his theological works, continually predicate God as the centre and source of all things natural; that He is continually present in them; that His life continually inflows and gives the living activity to all things, in a manner similar to the presence and activity of the sun in its solar system. God and the spiritual world are as the soul and life of the natural world. As the soul and mind give life to and animate every cell of the material body of a man, so the presence of God through the spiritual sun and the spiritual world inflows and actuates with life all things of nature.

Another principle which Swedenborg continually emphasizes is, that influx is according to form. The same life of the Lord flows into all things and animates them; but the recipient form modifies the influx. The same life flows into man, animals, and plants; but the resulting product is according to the form which receives it. This doctrine bears a resemblance to the doctrine of environment of the evolutionists. It is evident that innumerable changes and modifications must take place before life could exist on the earth. Only low forms of life could exist at first. The world itself, its soils, its atmosphere, its conditions of moisture, must be prepared for each step in advance. As each preparation was made, the Lord's life being present took on the newly adapted materials. Step by step higher organisms were created, as conditions proved favorable.

The materialist, seeing the processes of nature and the living forms in nature, ascribes all to merely natural forces alone. That which is spiritual in its origin, and that which is natural, he equally ascribes to nature alone, because he does not see and acknowledge the spiritual. This blending

of two entirely distinct things is the source of all the misjudgments in the discussion of evolution. The tendency of the external judgment is to ascribe all things to natural causes; and it becomes negative to the spiritual and Divine operations in nature and in man. Swedenborg was a scientist, a philosopher and a theologian of the first order. He gives us an insight into the whole series of causes, spiritual and natural, cooperating in the production of living forms in the world. It is time that Swedenborg's remarkable contributions to the science of the origin of things should be presented to the world; for he brings to light many principles helpful in the solution of these problems in their modern aspects.

JOHN WHITEHEAD.

BERGSON'S "INTRODUCTION TO METAPHYSICS"*

By the Rev. Lewis F. Hite.

A THOROUGHGOING exposition of the latest achievements of metaphysics would meet a universal need. It is innate in the rational constitution of man to seek the meaning of life, and a fuller and fuller knowledge of the world. The natural and inevitable pursuit of knowledge carries us from the details of our immediate surroundings to details more and more remote. Meanwhile the rational instinct is busy arranging the materials of knowledge into systems, and these systems into larger systerms, until finally a demand arises for an all-embracing system. Such a system would be the philosophy of the universe, and would comprehend all the special sciences. This body of philosophy would be built up under the guidance and in the light of fundamental and all-pervading principles. A systematic knowledge of these principles is what we call metaphysics.

When Aristotle had completed his unexampled survey of knowledge, and blocked out the exact position and field of the special sciences, he found that all systematic knowledge had its beginnings in presuppositions, and in the observation of basic features of the world of fact. These constituted a distinct field of interest and investigation. Such beginnings he called Principles and Causes, and gave them a separate and systematic treatment. When his editors came to arrange his works in due order, and had completed the arrangement of the works on Nature, they took up the further works on the body of underlying principles and called these Ta Meta

**An Introduction to Metaphysics.* By Henri Bergson. Translated by T. E. Hulme. New York: G. P. Putnam's Sons. 1912. 92 pp., 12mo. Price $1.00.

Ta Phúsika (the things beyond, or after, the physics), whence our word Metaphysics. Metaphysics, then, is the body of knowledge which completes our search, and rounds up all we know about the universe, and especially the underlying principles of the universe.

The systematic pursuit of knowledge is directed and controlled by the unifying instinct of reason. Rational progress is made by discovering links which bind fact to fact, and this linkage is a unifying process which ends finally in binding all things to one all-pervading principle. The Law of Gravitation, which unites every body in the physical universe with every other body therein, is a conspicuous example of this. A still more impressive and significant example is Love, in the spiritual world, which brings all minds and all motives into one.

The history of philosophy shows that the search for unity in the endless variety of objects and processes has been constant and imperative. Early Greek philosophy sought for the one body from which all other bodies were derived. Plato's philosophy culminated in the idea of the Good. Aristotle carried all movement back to the Unmoved Mover. Plotinus deduced all known things from The One. Christianity refers all things to the one God. Idealism traces all reality to the one Absolute Experience. There have been pluralistic systems like the atomic theory, and the theory of monads of Leibniz. But unity lies at the basis of even these theories, the atom in the one case and the monad in the other. The demand for unity seems to be an imperative dictate of the rational mind. Nevertheless, philosophy has never yet found the type of unity that seemed to meet all the requirements of consistency. Plato's unity of Ideas failed to account for the variety of sense objects. The one God of Christian philosophy has been inevitably contrasted with the world. The one absolutely real Experience has been faced with stubborn appearances. In any case, metaphysics leads to baffling oppositions and complications.

It is obvious that under these circumstances a brief in-

troduction to metaphysics would be a boon to the general reader who has neither the time nor the inclination to wade through elaborate metaphysical treatises.

Bergson's name is sufficient to attract attention; and when we learn that he has written an introduction to metaphysics, we confidently expect something out of the ordinary. Those who have some acquaintance with his more important philosophical essays,—"Time and Free Will," "Matter and Memory," and "Creative Evolution," to use the English titles,—will be prepared to find a fresh attempt to restate and simplify his position with respect to intellecticism on the one hand and intuitionism on the other. There is no doubt that Bergson has done a much needed service to metaphysics in his analysis and exposition of intellecticism, in laying bare the short-comings of the rationalizing process. But it is still a question whether he has made a substantial and independent contribution to philosophy in his interpretation of intuition. The book before us, "An Introduction to Metaphysics," is accordingly not so much an introduction to metaphysics in general, as it is an introduction to his own philosophy. It is a bold and original attempt, not so much to simplify the study of traditional metaphysics, as to revolutionize the way of approach. The reader will miss the usual body of discussion which rationalistic effort commonly leads to, but he will be taken by a very direct way to the very heart of the problem of knowledge.

It seems pertinent at this point to ask whether the contrast between intellection and intuition is not very much overdrawn. In our everyday thinking, we see objects, and at the same time we see the relations which they have among themselves; in other words, intellection and intuition seem to go hand in hand. Granted that in the course of history intellectual interests have too often been excessive, and have run into errors and abuses, we should bear in mind that intuition is apt to be fruitless, if not unsafe, when not supplied with a fitting context, which is furnished by a perception of relations. With this caution, we may under-

take to discover the real merits of the book when considered in its own light and in view of its purpose.

Needless to say, it has Bergson's usual merit of clearness of style and freshness of statement; and in this respect it is an interesting and valuable chapter in the preliminaries of metaphysics.

The book is a neat volume of only 92 pages, of good print, and carefully edited. The translation is approved and authorized by Bergson himself. The argument is brief and continuous from beginning to end, without the breaks of divisions or chapters.

The author's position is stated in the opening sentences. It is agreed among philosophers that there are "two profoundly different ways of knowing a thing." We may move around the object, or we may enter into it. The first involves the point of view, and the terms of the description; the "symbols by which we express ourselves." The first kind of knowledge is indirect and relative; the second is direct and absolute. In the one case we know the object by means of its qualities and relations; it is on the table, round, red, smooth, sweet, juicy, mellow, etc. To identify it, we use a symbol,—the word "apple." In the other case, we enter into the object, and take it in as a whole; then we know it as it is, and for what it is. It is this thesis, that in intuition we have direct and immediate knowledge of a thing, which is the whole point and subject matter of the book.

It seems to us at the first glance that to say that we enter into the object is a rather opaque form of speech, and seems to leave knowledge an impenetrable mystery. It cannot be said, of course, literally, that we enter into the object. Bergson seems to feel this, and resorts to the most varied forms of expression and illustration to make his meaning clear. He takes the case of a moving body, and points out very clearly and familiarly that the perception of the motion will vary with the point of view, and the description of the motion will vary with the points of reference. For example, the motion of an automobile along a country road would

appear different according as viewed from a stationary position or from a fast railway train. But in addition to and aside from these forms of relative motion, the automobile is felt and perceived to be moving of itself without reference to any particular point of view. It is in a state of motion "into which the observer inserts himself by an effort of the imagination." It is by effort of imagination, then, that we enter into and attain a direct knowledge of the object. Then, whatever be the movement, or however related to other objects, the experience of the observer will vary, but will not depend on the point of view or on the ways of describing it; for the motion is perceived directly as such. In this case, the motion is not merely relative, it is absolute, and the knowledge by intuition is absolute.

The famous criticisms of Zeno showed once for all that if you undertake to define motion in terms of analysis or relations, you will be led into all sorts of contradiction. If, for example, we say that a body moves when it passes from one point to another, we find on analysis that there can be strictly speaking no motion from point to point, for the reason that between any two points an infinite number are assignable, located; and therefore according to this definition any movement whatever from one given point to another would be movement through an infinite distance. This is another way of saying that motion is continuous, and cannot properly be conceived or defined as discontinuous. It is true that the path of a moving body may be measured in terms of distances; but distances cannot be measured in terms of points, for the reason that any distance whatsoever, however short, contains an infinite number of points. We may observe a moving body from various points of view, and in relation to various objects or positions; but the motion itself cannot be resolved into these points of view or relations. Motion has an independent and unique character, which may be known by intuition, but cannot be reached by rational analysis. And this is Bergson's contention. It is pertinent here to remark that the mathe-

maticians have a way of defining or describing a continuous process, a line for example, by putting all the points of the line in one-to-one relation to the terms of the Real Number System. But, although the gaps of the Rational Number System may be filled up in this way, and there are no numbers left (except possibly the imaginary numbers) with which to fill up the gaps of the Real Number System, it still remains true that the terms of the Real Number System are just as discrete as are the terms of the rational series. So that mathematics fails in the end to interpret continuity without distorting it. Thus is Bergson's position and contention justified, that motion can be known only by intuition.

This kind of direct, intuitive knowledge, Bergson calls metaphysics, in contrast with analytical or relational knowledge, which he says is, strictly speaking, science. Introduction to metaphysics, then, with him, is introduction to the systematic study of intuition.

The contrast between intuition and rational knowledge is more characteristically developed in the case of self-consciousness; and here Bergson comes nearer to the core of his philosophy. There are two ways of knowing the Self: one is by analysis, which gives us the science of psychology; the other is by intuition, which gives us the metaphysics of the Self. What Bergson has to say as to this contrast is enlightening as well as penetrating, and brings us in sight of Swedenborg's Doctrine of Love, and of his Doctrine of the Soul.

The history of philosophy, as well as the history of psychology, shows that attempts to arrive at a final knowledge of the Self or the Soul have led to alternative vain and disastrous pursuits. When attention is directed inward to the living self, we become aware first of the body of perceptions we have of the external world. Further attention brings to notice the associated memories. Still closer and more penetrating inspection leads us to distinguish feelings, impulses, strivings, tendencies, all more or less evidently

attached to these memories and perceptions. These observed elements or states are the more distinct from the self, as they are more distinct from each other; they form a sort of sphere which extends outward and appears to lose itself in the outer world. Withdrawing the attention still inward, an experience of an altogether different type comes to view. This new type of experience is a "continuous flux" wherein each state emerges from the preceding and carries the preceding with it into the succeeding. It is characteristic of this experience that these states interpenetrate each other. Bergson exhausts figures of speech and illustrations to make this experience vivid to apprehension; he compares it to the "unrolling of a coil," "the myriad-tinted spectrum," "an infinitely small elastic body." But these are inadequate, because they imply parts which are mutually external to each other. In other words, they imply space distinctions, whereas the experience which is the Self is continuous.

Bergson distinguishes himself as a metaphysician by his masterly exposition of the nature of *duration;* and aside from his criticism of intellecticism this is his special contribution to philosophy. The rest of this book is in the main a fresh attempt to make clear the nature and meaning of *duration.* In the mental life, duration is exhibited in its purest and most significant form as the character which most deeply distinguishes life from bodily and spatial existence. In mental life, the states are not juxtaposed, not sharply separated temporarily, still less spatially; they succeed each other, but at the same time they interpenetrate, each carrying with it the preceding and passing over into the succeeding. This is the structure of the continuity of mental life, and the constant structure of duration. This structure is the condition of memory, and of consciousness. A consciousness which could distinguish two identical moments, two identical clock-ticks, would be a consciousness without memory. It is memory that distinguishes the previous clock-tick from the following. Without memory the clock-tick would come and go, and the next likewise; they

would be identical, but not recognized as such. They would be mere independent conscious items. It is memory that in actual experience brings them into relation, not as separate, but as continuous.

The difficulty about apprehending the continuity of mental life is, that we try to picture it in terms of images, or represent it by means of concepts. But images are inadequate, because they do not properly apply to the unity of advancing movement and at the same time to the multiplicity of expanding states which the mental life exhibits. Images are pictures of given, clearly distinguished, well defined, separate, individual states; they are ready made and finished. But duration is always in the making; it is ever passing to what is new.

Concepts are still more impotent. They represent the fixities, not the flow of mental life. Images have the advantage of keeping us in the concrete; and by a proper selection of diverse images we may direct attention to the situation where intuition is called for. Concepts are mere symbols, which we are prone to substitute for the objects or qualities we intend to think about. They are symbols of common characters which carry us from object to object without end. In other words, they take us away from the single, concrete object or quality to the abstract universal. The qualities or states which we select, name, and abstract from the concrete object, or from the living experience, are made into distinct elements, represented by the concepts. If we undertake to treat these elements as actual parts of the experience, and try to build up the experience out of these elements, as if they were the real parts, we yield to the illusion of taking abstract elements for the living, concrete parts. It is this illusion which vitiates the procedure of both the Empiricists and the Rationalists. In psychology, for example, the empiricists direct attention to the experienced psychical states, and proceed by analysis to discover the personality. But the analysis yields only mental states; and the more refined it becomes, the further it carries them from

the original experience as presented in intuition. The primitive intuition which furnished the psychologist his subject-matter in the beginning, is dissipated in the very act of analysis; and he, to be true to his method, must declare that the psychical states constitute the personality. Here his task as analytical psychologist ends, and we have "psychology without a soul." But the story of empiricism does not end here. Some of the "Associationalist philosophers" were not content to remain mere psychologists, but held on to the familiar and habitual concept of substance, and thought of the psychical states as "states of the Ego," or of the soul. The use of the label "Ego" served to recall the object of the original intuition. This Ego, however, is only an empty form, which is reached not by piecing together the psychical states, but by giving an empty name to what was vainly sought in the analysis. It was quite inevitable, then, that philosophical empiricism of the more radical kind should deny the reality of any Ego, or Soul, as bearer of the psychical states,—states of actual, concrete experience, but, from the point of view of the analysis, not experienced by an Ego, or personality.

Rationalism is likewise futile. It substitutes concepts for states, and proceeding by the same method of analysis, it arrives at an empty abstraction. Empiricism tends to lose itself in zero; Rationalism tends to an empty infinite.

Both empiricism and rationalism fail equally to grasp the object in its wholeness, which it is just the function of intuition to accomplish. Empiricism professes and undertakes to deal with the concrete facts of experience, but inevitably encounters endless multiplicity, and is baffled in the outcome by the ceaseless demand for analysis. The rationalists give attention to the common characters of objects, and soon find themselves immersed in a field of abstract concepts, which are supposed to represent the objects, but which tend to become empty symbols, whose further manipulation ends in an infinity of distinctions and relations. In either case, the attempt to reconstruct the object exposes

us to the illusion that the elements which we reach and define in the process of analysis are really parts of the object which was presented to us in the original intuition. And trusting in the illusion, we go to work to reconstitute the object by putting together the elements as if they were real and actual parts. In both cases we give ourselves over to the business of thought; and, as F. H. Bradley has shown in a classic discussion, thought begins with a distinction between itself and reality, and in the pursuit pushes reality farther and farther away.

"But there is a true empiricism, which proposes to get as near to the original as possible, to search deeply into its life." This true empiricism is the true metaphysics. The true empiricism does not deal primarily with states and concepts; it aims to get a single, simple, unique representation, which once obtained enables us to interpret fitly and consistently both concepts and states. It searches for a unique intuition which would place us above the divisions of the schools, and in command of the whole machinery of thought. For example: personality has a unity, without doubt; but it has a particular kind of unity. The self is multiple, obviously; but its multiplicity is like no other. It is the business of philosophy in these cases to say exactly what the multiple unity of the self actually is. Philosophy will be able to meet this demand only when it gains possession of "the simple intuition of the self by the self." Ordinary knowledge aims at satisfying various practical demands and various interests, which may be more or less conflicting, giving rise to various conflicting systems of knowledge. Such knowledge is obtained from external points of view, and condemns philosophy to division and conflict. "Either no philosophy is possible, and all knowledge of things is practical knowledge aimed at the profit to be drawn from them, or else philosophy consists in placing oneself within the object itself by an effort of intuition."

The primary object of intuition is the continuous flow of mental life; and the specific quality of this flow is, according

to Bergson, *duration*. The nature of duration is exhibited uniquely in mental change; "there is no state of mind, however simple, which does not change every moment." The precise form of this change is memory. Bergson's contribution to philosophy may be summed up in the three words: intuition, duration, and memory. It is his high merit and distinction that in "Matter and Memory" he has put both matter and memory in a new light; and it was presumably in his study of memory that he was led to observe the metaphysical importance of duration.

If philosophy consists in placing oneself within the object itself by an effort of intuition, the nature of intuition becomes a matter of fundamental importance. Intuition has been contrasted with analysis; and analysis, as we have seen, begins with the object of intuition, and ends with states and concepts. Bergson in concluding his discussion turns his attention to developing this contrast. The main point of the contrast is, that intuition has for its object the continuous flow of life, in general the *mobile;* whereas analysis deals with fixed, clearly defined states and with concepts, in general with the *immobile*. The real, the experienced, and the concrete are variable, and are recognized by the character of variability; but the *element* is invariable by definition, and is recognized by the character of invariability. The immobile and the invariable, being the ultimate findings of analysis, are the fundamental units of science, and are the basis of all scientific and intellectual procedure; but it is a basic mistake and illusion to consider the immobile and the invariable better known and easier to understand than the mobile and the variable. The former may be understood from the latter, the immobile from the mobile; but not the latter from the former, not the mobile from the immobile. It is a bad habit of mind, due to the weight of practical interests, to make the immobile and the invariable the ultimate basis of intelligibility. As a matter of fact, mental life begins with the mobile and the variable, takes its start in intuition; accordingly, philosophy and

metaphysics begin properly with intuition. This lesson is hard to learn; and it is Bergson who has taught it most successfully.

Bergson's three great books, "Time and Free Will," "Matter and Memory," "Creative Evolution," are all chiefly concerned with developing the nature of intuition. In fact they constitute a metaphysics of intuition. His starting point is the nature of duration. We ordinarily speak of duration as a temporal character of an historical event, or series of events; for example, the duration of the Roman empire, or of Xenophon's march to the sea. More specifically the term is applied to an item of personal experience, as one's enjoyment of an anecdote. In this case it is the duration of a particular state of mind. Duration in all these cases is not identical with the time occupied by the event, but is a character of the active existence of the event, the character of effective prolongation that is singled out and marked. This character Bergson finds best exemplified in the case of the flow of conscious life. And the particular and peculiar structure of this flow is exhibited in the function of memory. When we attempt to analyze the flow of life into successive states, we find that the very fact of succession is due to the prolongation of one state into another; it is this that puts the two states in the order of succession, that places the one before and the other after. But for this peculiar kind of prolongation,—the presence of one state, as a survival, to the other,—the states would neither be two, nor successive; they would be separate and independent, each having its own identity, but no connection with each other. This process of prolongation, survival, and presence, is memory, the unique characteristic of conscious life, without which consciousness would not even be a succession of separate sparks, but a spark which comes and goes, without train or trail. But in memory we have a recognized succession, the order of before and after. This is what we call the time order; and at this point the notion of time originates. If we take the series of states into which we analyze

the flow of life, we give a certain identity and invariableness to each state, while it is under observation. In reality, each state changes and endures, and each taken by itself is a perpetual becoming; but we give it stability, and suppose it homogeneous, by making it the object of attention. When we analyze this becoming, we may distinguish two characters: a certain average quality, which remains for the purpose in hand the same; and an extensive quality which gives the notion of becoming in general. This, being general, we call the *time* the state occupies. This abstract time is just as immobile as the state which is located in it. Real time from which abstract time is derived is just duration itself. According to this, the world is a living process, a process of becoming. Our analytical views of the world are snapshots; and our understanding of the world is an arrangement of the stable and immobile elements and features, which such views give.

A further discussion of Bergson's treatment of time and duration would take us into some of the deepest and most complicated metaphysical questions, not appropriate to this Introduction. One such question is: Why is it that the mind has fallen into these fallacies of analysis, and has elaborated this artificial system of units and constants? Bergson's answer would be presumably, that it is due to the nature of the intellect. But the real question is, Why has the intellect this misleading character. The answer that the intellect is practical, seems hardly to do justice to its theoretical interests. A corresponding question is: Why has intuition been so fatally neglected in the course of history? One simple and specious answer is, that men have preferred science to metaphysics for the reason that science is easy, while metaphysics is difficult. But we may be reminded that some have preferred metaphysics to science; for example, Heraclitus and Parmenides, and perhaps Plato, Plotinus, and Leibniz, not to mention others. Then too the mystics may be cited as intuitionalists. Further, it must be said that all men are to a certain extent intuitional-

ists by nature. All observe objects and take them in as a whole. Knowledge itself, when reduced to its lowest terms, is intuition. Knowledge of acquaintance as well as "knowledge about" is common to all men. Bergson, of course, recognizes this, by distinguishing the intuition he has in mind by calling it *metaphysical intuition;* and it has been the labor of his life to make this kind or stage of intuition clear to ordinary apprehension. He admits that it is difficult, and that it requires extraordinary effort; but he resolutely insists that the fate of metaphysics depends upon it. In this book he has worked more by contrast than by direct exposition. He exhorts us to "enter the object," "to place ourselves within the object," by an "effort of imagination," by "intellectual expansion." This is what he means by intuition; but the phrases fall short of giving us the kind of light we need. They leave intuition as much a mystery as knowledge itself is. It seems that the best we can do is, to take it as a fact. A few well-chosen examples might have made his contention clearer and more convincing. It must be said that his argument is interesting and helpful, and is deeply stimulating. It seems that we all have the experience; but when we undertake to describe it, we fall inevitably into the net of analysis. It may be that the development of intuition is the true method of metaphysics; but in spite of Bergson's success in defending its claims, we cannot say that he has advanced the metaphysics of intuition beyond the stage of suggestiveness.

What Bergson says about intuition reminds us of what Swedenborg says about the original faculty of Perception; not perception of sense objects merely, but perception of their inner meaning,—that is, of their spiritual reference. Both intuition and perception, taken in this sense, have the character of immediate knowledge, as distinguished from relational or analytical knowledge. Immediate knowledge is that direct apprehension of the object in the act of loving. In other words, immediate knowledge is a function of love. Much that Bergson says about intuition and duration may

be well interpreted in terms of love and its functions. For instance, it is plain to observation and experience that love is ever active, that it is ever passing to realization; or, as Bergson would say of duration, it is ever becoming. We might develop the parallel at length; but that would take us into the metaphysics of love, which would be a metaphysics of the universe.

Enough to say that Bergson's "Introduction to Metaphysics" is not only an admirable essay, but it is a substantial contribution to philosophy both in its epistemological and in its metaphysical aspect. We commend it to all who are interested in the deep problems of life and the world.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

POPULARIZING THE TEACHINGS OF THE CHURCH.

We stand at the head again of the active church-year. Our societies, and especially those which carry on public worship, resume the effort to extend the public knowledge of the Church and of its message. It should afford some stimulus to the effort to cast an eye over what has been done to make the Church's message more nearly public property. It will in particular stimulate our Churches if, as it seems to the writer, the upshot of all efforts really means that the Church is the one adequate form for popularization, or of popularization, of the teaching.

The popularization of the teachings of the Church has exercised us a good deal, as a matter of fact, in the course of our history. Probably the forms which it has taken are far more numerous and varied than most of us suppose.

One can fairly say that the effort is traceable back into the Theological Works themselves. It has its warrant (if it needs any) and its beginning in some aspects of Swedenborg's own effort of composition. His was a learned world, and he did his work in the terms of current learning (Arcana Cœlestia, n. 139, True Christian Religion, n. 67). He had his own technical terms, too, which take appreciating. But increasingly he exerted himself to speak to men generally. There was his plain style, though it was the Latin of the learned world. There was his deliberate repetition, and his explanitoriness. Perhaps the most pointed example of the effort are his so-called "comparisons" (illustrations suggested by "correspondences"). The reader who makes his way through the Theological Works chronologically will notice that Swedenborg resorts more and more to these "comparisons." They are scattered and few in the "Arcana," in "The Divine Providence" they have grown

more numerous, and in "True Christian Religion" they are heaped up by the paragraph. The last named work (n. 131) also gives us Swedenborg's reason for resorting to them.

> These things may also be illustrated by comparisons, which is done for the sake of simple minds, which see better from comparisons than from deductions formed analytically from the Word and at the same time from reason.

The "comparisons" represent an effort, therefore, on Swedenborg's part, and an increasing effort, to bring his thought within the reach of those to whom, he felt, his main text would be none too forceful. The comparisons, however, share whatever recondite character his text as a whole has.

To enumerate the ensuing efforts of New-Churchmen to give the teachings wider appeal is not easy. Earliest of all, of course, was translation out of the Latin into the speech of each of the nations where the teachings began to make any appeal. Translation has itself grown freer, easier and more readable as time has gone on. This form of popularization is especially well exemplified in the editions in "Everyman's Library" of "Heaven and Hell" and other works. A second form of popularizing, early attempted, has been to reduce the presentation of the teachings in bulk. We have done compendiums, like Fernald's and Warren's, and rhetorically more attractive collections, big and small, like Hiller's and then Bogg's "Gems," "The Gist of Swedenborg," and Spalding's "Golden Thoughts." Of course publication and distribution of the Theological Works have been an untiring effort.

Then there are all the ways in which it has been sought not to make the books, or some part of them, accessible, but rather to bring the thought of them within people's reach. Swinging free from the text of the Theological Works as they stand, we have tried to reach a larger reading in a variety of periodical and collateral literature. The volume of this has often occasioned surprise. The variety of it is also considerable. Besides the missionary tract, which is numberless, and sermonic literature, and studies, from Mr. Clowes onward we have tried dialogue and essays and letters. In the nineteenth century for

a number of decades stories for children were the fashion on both sides of the Atlantic. We have still to avail ourselves of the written or acted play in any measure, and the movie, but pageantry has not been untried. Poetry has often given beautiful and penetrating expression to the teachings. Novels have embodied them, like Mrs. Hume-Rothery's "The Wedding Guests," and Mr. Pendleton's "The Wedding Garment." Colored diagrams have been employed in Burnham's "Discrete Degrees" to make a difficult subject plainer. Even the fine arts, like sculpture, have been utilized to popularize the teachings. Flaxman liked to do his angels without the conventional wings, in the conviction that the inhabitants of heaven are men and women who have seen regeneration.

Only one form of popularizing is too little represented in all this effort. That is the presentation of a teaching to the special student in the field of that teaching. To many this is the reverse of popularization. The common thought seems to be that popularizing is making a thought easy, and obvious. It lies far more nearly at the heart of popularizing, however, to present a thought, it may be in all its difficulty, to the interest that exists in it, and to introduce it into discussion where that discussion is at present, and where it is at its best. This is only a longer way around or an indirect way of popularizing. The teaching is then forcefully introduced to those who are shaping thought on the subject. Swedenborg had this path to a wider and popular acceptance in view when he distributed his books to leaders, learned societies and universities.

But one and all, these forms of popularization, even to the novel, are didactic. They aim to get wider hearing for a teaching, or an idea. They aim at the dissemination of an intellectual content, or of ideas.

But we have in the Theological Works much more than a system of thought, or a set of teachings. In the last analysis they seek to put something more than even the highest way of thinking before men. Their deepest content requires something more than didactic agencies, more than lecture platforms, more than books, to set it before the public.

For, after all, what have we in the Theological Works? A philosophy of life? Certainly, but far more than that. A widely-flung theology, with a basis in an experience of the spiritual world? Decidedly that, but much more than that, even. We have a revelation of the Christian life anew in them. They disclose and propose the Christian life over again, in a new depth of experience of it, and with a heightened understanding of it. These books are all done in the conviction that the first day of Christianity has passed, and that a second era is opening, and that the Lord has come again, calling men to a fresh discipleship to Him. These works begin to close down on their purpose, not when they have outlined a different philosophy of life to us, or given us the main ideas in a new theological system, but when they let us see a way of life which the individual and the world must move on to, at this juncture in things, in order to be "saved." That is, there is in these works what no multiplication of books can serve, and what no dissemination of ideas will be a substitute for. They bespeak a spiritual life not only Christian, but of a standard and type and scope which Christianity has not yet known. It is this that has to be made public. But popularization of such matter as this is —evangelization. The vision of such a life is created in the readiness to cultivate such a life and seek it; and this readiness is the work of spiritual agencies, of worship, of openness to the hearing of the Word, of the personal contagion of others seeking the same goal, of prayer, private and public. In other words, the Church begins to get into public notice (and the Church alone begins to do it adequately) the deepest and truest content and message of the Theological Works.

Reading and study circles were the first form that New-Church meetings took. It took very little time, however, to let the insufficiency of this form of meeting make itself felt. Somehow only a worshipping body seemed to get hold of what was the innermost intention of the teachings of the Church. Church bodies were soon organized. It is often said that Swedenborg did not himself indicate that he expected churches to be erected on his teachings. He seemed to believe

so stoutly in the new light and its power over the human mind that he expected existing churches rather to feel the force of it. But even so he still had the Church in mind, as the adequate presentation of that light. And in the sense that worshipping societies alone really presented to men's minds the essence and soul of his work, he did expect a church to follow up his work and message. The truth and message he had to deliver, plainly called for that manner of heralding.

The spiritual life comes into sight as men in soul address themselves to it. It becomes a reality, and an attractive one, as all the unspiritual in us begins to be put away, and out of the way. We need each other's help in this. The spiritual life is very largely a life which binds men together truly, and usefully. We seek it in companies. And we often see it best in others in whom it is realized in some measure, and we do see it best in the one flawless life of history. But all this is of the essence of a church service. Around us stand others some of whom we know are with struggle and with a fine strength of soul achieving a measure of the spiritual life. Present to all who enter into the power of the moment is He in Whose name the company has come together. It is in this atmosphere, say what we will, that the spiritual life comes before us, a plain entity, and a thing of beauty, and the everlasting home of the soul. The Church is the artisan and artist of that atmosphere, and the presentation to men of the spiritual life. The New Church is the presentation to men of the spiritual life as they may have it anew of the Lord in His deepened presence with men. Ideally that is what she is, and what in her services, in her ritual, in her architecture, in every respect, she should strive to become—the popularization of the access of spiritual life now at hand.

Everything deepens into a presentation of that life, or should, as the Church takes the message up. Teachings as teachings, certainly in their profundity or technicalities, will be for the few. But in the Church's use of them, in the creation of the vision of the spiritual life, they become what is for the many. There is, for illustration, all the wealth of detail in her teaching

about the world beyond. Is not the gist of it all popularized when her services obviously proceed in the thought of another world, and when in the services there is a feeling for the reality of that world? So again what she ministers is not so much an explanation of how God is near in the Divine Human Person of the Risen Lord. She ministers a *sense* of His nearness and power. The point is that the latter is for every lone soul, but the former is for few. The Church presents as daily bread, as strength for the soul, as actual enlightenment, as an attitude that can be imported into the spirit, what in books and disquisitions is words about these things. She has the music, the sacrament, the living and burning word, the prayer, the touch of life and life, by which the spiritual life is conveyed and made contagious.

Without relaxing in the least any other mode of popularizing the teachings of the Church, it seems to the writer we need to be clearer and surer that the adequate mode of popularizing the truest content of the teachings is the Church.

William F. Wunsch.

THE FRYEBURG SUMMER SCHOOL

Summer Schools constitute a considerable part and an important feature of the vacation of many young people, teachers and students, who want to advance their educational equipment and to prepare themselves for better work. One result is a decided improvement in the grade and qualifications of public school teachers; and this means better instruction for the great mass of school children throughout the country.

The summer schools conducted by the great universities of the land attract numbers of students almost as great as in the regular sessions. Here they get the benefit of the best instruction available in the highest professional circles, and go back to their work with new equipment and new zeal.

This popularity is evidence that summer schools meet an

urgent demand for educational opportunities on the part of young people during the vacation months. Usually the summer schools last about six weeks; and at some of the universities there are two sessions of six weeks each. Sometimes, perhaps usually, the teaching force is supplied in part at least from various other institutions; and thus an exchange with extended acquaintance is provided to the benefit of all. In this way students and young teachers have the opportunity to fill out the requirements for degrees without incurring the expenditure of time and money needed at the regular sessions. These summer schools also provide very enjoyable social occasions, where educated young people from widely separated parts of the country meet and get acquainted, with the effect of removing to some degree educational provincialism, and of enlarging as well as unifying the educational community.

Another similar movement is the organization of vacation schools for religious instruction. These meet the wants of Sunday school teachers and others who are interested in religious instruction. They do some good in enlarging the range of religious knowledge, and in bringing together people of diverse religious ideas and beliefs. This tends to common understanding and mutual tolerance; these form the background of co-operation, both in religious purpose and in religious practice. The whole movement seems to be a well directed effort to make progress in knowledge and in work.

In the New Church, a striking instance of this movement is the success of the Almont Summer School. The study of the origin and growth of this school would lead us into an interesting piece of history, worthy of narration on its own account; but we must restrict ourselves to a brief reference, for the sake of its illustrative value. Some years ago, back in the nineties, the Rev. E. J. E. Schreck, who was then stationed at Detroit, made occasional visits to the scattering New-Church families in the Almont neighborhood. On one of these visits, a lady said to him, "Mr. Schreck, I am afraid my children will grow up out of the Church. They have no regular instruction, and I am not able to give them proper instruc-

tion." How many heads of New-Church families have been saying this from the beginning! In this case it was said to a man who appreciated the remedy. Accordingly, with characteristic zeal and energy, he brought together a few families in the Almont Church for a week's daily instruction. This was repeated the following year, and the Almont Summer School was started. A year or so later, the Rev. John Whitehead joined Mr. Schreck in the teaching and management. Subsequently, the Rev. S. S. Seward took charge. Then, the Rev. Thomas A. King with the Rev. Frank A. Gustafson conducted the school during the recent period of expansion and improvement, with a corps of enthusiastic teachers, and a well organized body of instruction. Among the teachers, Miss Alice Sturges did highly appreciated work. As the school grew steadily, new buildings were added, and facilities for instruction enlarged. Now it is a place where New-Church families, teachers and students, young and old, congregate most happily and profitably.

The success at Almont stimulated a similar effort at Fryeburg. Fryeburg is an attractive summer resort. It is a charming New England village, and is well situated for excursions to mountains and lakes. The Rev. John Whitehead and Mr. Walter A. Robinson, with their families, were in the habit of spending the summer vacation in Fryeburg. Mr. Whitehead and the Rev. Louis A. Dole had both taught at Almont, and they with Mr. Robinson became enthusiastic over the idea of having a summer school at Fryeburg. A few meetings had been held elsewhere, one at Lovell and one at Portland. When Mr. Dole came to Fryeburg as pastor of the Society, he with Mr. Whitehead and Mr. Robinson arranged to have the first session of the school in 1920; and the school has met regularly there every summer since for two weeks of well planned instruction, with encouraging attendance.

More recently, through the generosity of one of the ladies of the Fryeburg Society, arrangements have been made for room and board at the Fryeburg Academy. The two dormitories were placed at the service of the visitors. A common

dining-room accommodating the fifty or sixty persons in attendance from other places was a pleasant social feature of the life. The town itself is beautifully situated in somewhat of a basin formed by the adjacent hills and mountains. The Saco River flows in a winding course which almost encircles the town, and is available for canoeing for a stretch of about thirty miles. Within ten minutes' walk is a curious freak of nature, the huge boulder Jockey Cap, and Lovewell's Lake, where Col. Lovewell fought the battle with the Indians. A few miles off is Mount Chocorua, which tempts the mountain climbers. Bridgton and Lovell on one side and the Conways and Intervale on the other, ten or fifteen miles distant over good roads, offer attractions for automobile rides.

Within the town itself the distances are easy. A half-mile walk along Main Street, bordered with fine elms and well built houses with ample grounds, in plain sight of the blue mountains which complete the landscape towered by Mount Washington, brought the dormitory population to the Church and to the amusement hall. But the friendly automobiles of Miss Florence Whitehead, Mr. Dole, and others, frequently took up the pedestrians by the way. The brisk mountain air enticed some to early morning walks, which gave sharpened appetites for breakfast.

The lectures began at nine o'clock and continued until twelve. Dinner was at half past twelve. The afternoons were free for sociability and various forms of recreation, especially walks and drives. In the evening there were entertainments and games at the hall, when no lectures were assigned.

During the session there were two delightful excursions. One was an automobile ride of over a hundred miles in a circuit, which took in some of the towns of the mountain region, and brought us back along the foot of Mount Washington and down the mountain road by Intervale. The other was an afternoon at the beautiful home of Rev. and Mrs. H. C. Hay, overlooking the lake and facing the mountain beyond. Altogether the setting and the resources of the

Fryeburg Summer School were most enjoyable; and the people, young and old, were thoroughly sociable and happy.

The program of lectures was well arranged and well carried out. The lectures were about forty minutes in length; then followed a twenty minute period for questions and comments, which added both interest and profit. The courses covered the field of Bible Geography, Religious Education, Bible Interpretation, some aspects of Psychology, and Church History. All the lectures were suggestive of further development, and stimulating to fresh effort.

The Rev. Harold R. Gustafson presented the main features of the geography of Palestine, with large maps in view, following in some detail the Lord's journeys, and also the journeys of the Apostle Paul. It was a good lesson on the importance of knowing Bible geography as a basis for interpretation of the spiritual meaning of the Gospel story.

The Rev. Wm. L. Worcester gave seven lectures on the general subject of religious education. He traced in outline the development of the child's mind, and pointed out how the various stages could be properly dealt with in the light of New-Church teaching. He also gave a very helpful general view of the Gospel story, and in two lectures illustrated with lantern pictures the scenes and events of the Lord's life. This line of instruction, so fundamental to all religious education, becomes doubly important when a knowledge of correspondences is added, and the spiritual understanding is seen to light up the natural events, and give them their proper meaning.

The Rev. H. C. Hay dealt with some aspects of the psychology of regeneration and of miracles. He also discussed the Lord's dual personality, and the psychology involved. It was urged that the New Psychology throws a helpful light on the study and understanding of these subjects. Some of the lines of thought were developed with penetrating insight and with stimulating effect.

The Rev. John Whitehead made use of his studies in the field of Psychical Research to interpret some of the psychological phenomena and psychological problems of the Old Testament.

He brought together some of the more striking instances of spirit intercourse with men mentioned in the Bible, and made some suggestive observations on the various kinds of revelation and inspiration involved in giving form to the letter of the Bible. Mr. Whitehead has in these lectures introduced a subject of the most pressing importance in view of the present-day attitude towards revelation, inspiration, and miracles. The psychological meaning of the experiences of the prophets and inspired writers in the giving of the letter of the Bible is a part of the natural history of Bible formation, and is more fundamental than the natural history of the text itself. A well ordered summary and a careful discussion of the material Mr. Whitehead brought together would be a valuable contribution to New-Church thought on the subject, as well as to the general discussion. To collect the instances and Swedenborg's comments is a necessary preliminary, but to this should be added a systematic attempt at interpretation. Such interpretation is indeed a constant and pressing requirement as to the whole body of Swedenborg's teachings. We do of course find an abundance of illuminating interpretation in Swedenborg's writings, especially in the "Arcana Cœlestia"; but even there, and perhaps to a greater extent elsewhere, we have pure and simple dogma which needs to be interpreted to be of the greatest spiritual and practical help. Of no topic is this truer than that of the doctrine about the inspiration of the Bible. Mr. Whitehead's lectures were deeply suggestive in this direction.

From this point of view, the Rev. Warren Goddard took a step in advance in undertaking a summary interpretation of the story of the Patriarchs, Abraham, Isaac, and Jacob. This story is in one sense the heart of the Bible. It tells in the spiritual or internal sense, the story of the Lord's glorification on the three planes, the celestial, spiritual, and natural; and the Lord's glorification is the central theme of the Bible as a whole. One could not follow Mr. Goddard's lectures without being freshly and deeply impressed with the essential importance of developing his theme and expanding his material into a

systematic body. The story of the Most Ancient and of the Ancient Church is in some important respects preliminary to the story of the Patriarchs. In these preliminaries, we have in the main abstract spiritual principles, difficult to grasp or apply. But the principles of celestial and spiritual life are personified and exemplified in Abraham and Isaac. It is for this reason the story of the Patriarchs should be interpreted in detail, and not left merely in generalities. Mr. Goddard had this requirement in view, and some of his interpretations were fresh and significant attempts to pass from generalities to particulars. The effect was to arouse fresh interest, and to elicit expressions of the hope that he would carry his work further. The fundamental importance as well as the difficulties of his undertakings were recognized; and he was followed with sympathetic appreciation.

The Rev. Louis A. Dole gave us the benefit of his studies when teacher of Church History in the New-Church Theological School. He selected those aspects and phases of Church History which were relevant to the purpose of presenting the conditions for the establishing of a new church, and he passed in review these conditions with respect both to the First Christian Church and to the descent of the New Jerusalem. This is a most important as well as a most critical historical problem. We are so familiar with the statement that the Lord came to save the world and but for His coming the world would have gone to destruction, and this statement seems to us so obviously true, that we are not inclined to stop and look into the actual historical condition either at the First Coming or at the Second. And yet when we do stop to get an intimate acquaintance with those conditions, they certainly do not under closer inspection present the aspect of decline, but rather of progress, when compared with previous stages. This is a rather disturbing result; and the situation is not at all relieved, when we once realize the problem we have on our hands. From this point of view Mr. Dole's lectures were especially interesting and important. He presented what may be called the spiritual logic of the situation, and made a skilful use of the

history of the periods to exemplify the working of the spiritual forces that were in operation. In the case of the First Christian Church, we have the approaching dissolution of the Roman Empire, although that dissolution was plainer in the light of subsequent events than in the light of contemporary events. We can now see that the extension of Roman dominion and the attendant corruption looked to inevitable decay and destruction; we can also see changes for the better going on with the spread of Christianity. But the plain fact is that the reign of Augustus Caesar was from the intellectual and political point of view the most glorious period in the history of Rome, and in recognition of this has been called "The Golden Age." This is the disturbing fact; and it is the fact that the Church historian most deals with, when he undertakes to defend the thesis that the world was at that time on the verge of destruction. It is both true and important, of critical importance, that the spiritual and moral conditions of the time did show signs of decay; but whether they were better or worse than previous conditions, whether immediately or remotely previous, it is no easy matter to decide on the basis of well authenticated history. Whether for example the conditions under Augustus were worse than those under the Alexandrine empire. Conventional interpretations of the history of these periods do not give us sufficient grounds for a clear and safe decision. The historical problem is much the same when we come to consider the conditions prevailing at the time of the Second Coming. In 1750, the Americas were being established; the European states were acquiring stability, which the Napoleonic wars upset for the moment, but did not seriously retard. Democracy was replacing monarchy in the minds of vast masses of men, in Europe and elsewhere. Industrial organization, whether for good or evil, was proceeding with accelerated momentum. Here again, when we turn to the moral and spiritual conditions of the time, we find, as we found in the corresponding period of the Roman empire, darkness and corruption; and the question again arises whether the darkness and corruption were greater or less than in the middle ages or in the age of chivalry.

In the face of these complications, Mr. Dole's clear cut presentation of the relevant features of the two periods was both inspiring and reassuring. He marked out a line of thought and of interpretation which brought both light and conviction.

On the whole those who listened to the lectures given to the Fryeburg Summer School during the two weeks of its session, were unanimously impressed that something worth while was going on. The interest and enthusiasm which prevailed could not be mistaken; a real want was being met, and a felt need supplied. The feeling of confidence that the Summer School was going to be permanent, and that it would become of growing importance, was general. And on the basis of this confidence much interest was taken in a proposition to buy a convenient property where the School could expand adequately. There was not sufficient agreement among the members to invest in the property at once, but the matter was carefully considered by a committee appointed for the purpose. It now seems that another piece of property, even more desirable, offers a prospect for a well equipped school something after the model of Almont.

However this may be, the Fryeburg Summer School challenges our attention as an educational institution well adapted to meet the demand for two weeks of pleasurable and profitable instruction during the vacation. In this respect it is in the line of the current movement to take advantage of a part of the vacation season to do something in the way of educational progress, not obtainable in the busy season.

It is interesting to learn that our English brethren, under the lead of Mr. Schreck and others, instituted a summer school this season to meet the demands of the New-Church people in England. This new movement is evidence of the importance of what we are doing at Almont and Fryeburg, and adds strength to our purpose to make the most of the opportunities which Fryeburg offers to the enjoyment and profit of all our New England people who seek Maine villages, lakes, and mountains for their vacations.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

RECOVERING OF SIGHT TO THE BLIND

The world into which our Lord came groped its way in abysmal darkness. It had lost the inward and upward glance. The inspired and inspiring voice of prophecy had long since ceased to be heard and understood, and religion had degenerated into a lifeless system of forms and ceremonies. How completely wooden and materialistic the prevailing outlook of Judaism was, the Gospels clearly show. There was a remnant, of course, who were still somewhat responsive to the spiritual verities, and from whom the Lord drew His nucleus of earnest disciples and followers. On the whole, however, the Jewish mind with which He came into such fundamental contact was impervious to the light.

The state of the idolatrous Gentile world was quite as bad, if not worse. The tide of its moral and spiritual life had ebbed to a point where further descent would have stranded the race irretrievably on the shoals of disaster. Any good history of the ancient world, read between the lines, reveals that that world's spiritual vision was so myopic that it had resulted in blindness. Lusts, sensualities, perversions, hatreds, cruelties, and related inhumanities, flamed in the human breast. Even Greece, with its great philosophies and its love of the esthetic, had succumbed to the sway of degeneracy. Over the sight of the whole race a huge cataract had formed; nor was any surgery of traditional Jewish religion, Greek philosophy, or Roman law capable of removing it.

Into this darkened world the promised Savior came, grew in wisdom and stature and in favor with God and man, and at length proclaimed Himself in unmistakable terms as the Light of Life. He devoted His brief though intensive ministry,

among other tasks, to giving the people a new vision—a fresh and deeper understanding of life and its purposes. With a Divine insight He plumbed the very depths of their ignorance and falsity, and sought untiringly by word and deed to dispel their darkness, whether of the one kind or the other. He knew that apart from Him and His redemptive work they and the very race itself would nevermore lift their thoughts and their vision above the world, the body, and self—that save as they saw light in His Light, they would remain in their mental dungeons and perish miserably there. He felt, therefore, a moving sympathy for them, and a Divine yearning to teach them of His way, that they might no longer walk in darkness, but in the noontide of His truth and life.

So it is that the clause of the Lord's Nazareth inaugural, "He hath sent me to preach . . . recovering of sight to the blind" (Lk. 4.18), brings before us a most important aspect of His ministry, as well as of our own. Preaching recovering of sight to the blind was a task that engaged His highest powers, and enlisted His profoundest sympathies. It must do no less, in our degree, with us.

As has already been indicated, the blind to whom the Lord proclaimed recovering of sight were the spiritually blind; specifically those who were in ignorance of truth, or who were in falsity. Swedenborg states in this connection that "with those who are within the Church and know what is the truth, blindness is falsity; but with those who do not know what is the truth, as those outside the Church, blindness is ignorance of truth." It is well to remember this distinction.

To the spiritually blind, then, the Lord preached recovering of sight. Yet He was not unmindful of the physically blind, as the Gospel records indicate. They drew out His compassion, and moved Him to the exercise of His light-giving power even on the physical plane. And surely it is the touch of His compassionate Spirit upon the spirits of men that is responsible in these modern days for such organizations as the Perkins Institution for the Blind, where in a very real and practical

sense the blind are recovering their sight and learning the joy of useful service despite their handicap.

Yet the fact remains that the blind in the inaugural are those who are in ignorance of truth or those who are in falsity; that is, those whose view of life is inadequate to their spiritual needs and possibilities, or those whose view is selfishly obscured or perverted. Such unfortunates fail to see and understand what the Lord would have them see and understand. They think and live their life away in the shadowed valleys, unaware that glory gilds the mountaintops, or even that their landscape frames any heights at all. What is their greatest need? Surely it is the Light that enlighteneth all darkness, and maketh all paths plain. They need to be given a new and loftier vision. They need to be convinced by the light of truth, lovingly and powerfully brought home to them, that there is another and better way than that of selfishness—a way wherein, if they will but walk, they shall have life, and have it abundantly.

Two instances from the Lord's own ministry may serve to illustrate our theme. The story of the healing of the man born blind, is a story of a dual recovery of sight. On that young man Jesus wrought a two-fold miracle. Asked how his eyes were opened, he answered, "The *man* that is called Jesus made clay, and anointed mine eyes." Questioned later by the jealous Pharisees as to what he thought of Jesus in that He had opened his eyes, he replied: "He is a *prophet.*" Subsequently, when Jesus had found him, and had put to him the question, "Dost thou belive in the Son of God?" he shortly confessed, "*Lord,* I believe." and he worshipped Him. Man, prophet, Lord, worship! Is not that indicative of a splendid recovery of sight? And does it not illumine the words, "He hath anointed me to preach recovering of sight to the blind?"

The other instance that I would mention is that of Zacchaeus —he of little stature, rich, and a publican, who climbed a sycamore tree to get a good view of Jesus as He passed by. What a transforming view of Him it was, too! What a different idea of life and work it inspired in that little man, now

grown suddenly big! No more extortion, but a fourfold return of whatever he had wrongfully exacted. No more plundering of the impoverished, but "Behold, Lord, the half of my goods I give to the poor." Zacchaeus thereafter addressed himself to life in a new spirit. Jesus had opened his eyes; had preached recovering of sight to the blind.

Jesus, you will observe, did not just proclaim the fact that the blind *could* recover their sight; He preached to such effect that sight was *actually recovered*. He perceived the spiritual needs of men, reached down into their minds and hearts, adapted Himself mercifully and wisely to their states, inspired them with new ideals and ideas, and empowered them to order their lives accordingly. His was not just a coldly intellectual message, but a warm, moving word. The love of God was in Him; in Him was the love of saving men. He had been *anointed*, you will remember, to preach recovering of sight to the blind. He enlightened His hearers by virtue of what He *was*, even more than by virtue of what He said.

Jesus came into a dark and blind world. But two thousand years of Christianity have wrought great changes in it. It is neither so dark nor so blind as it was in His day. His glory has risen upon it; His light has enlightened it. But even so, it is still lamentably unseeing. Millions of men and women are dedicating their lives to ignoble ends; millions are hampered by selfish and materialistic thought; millions are ignorant of a true idea of God, of the Lord, of the life after death, of the Bible, of service, and of other great spiritual facts and teachings familiar to New-Churchmen. Even in the Christian Church itself there is still enough blindness to interfere seriously with its full effectiveness as an energetic and intelligent servant of the beneficent ends of the Kingdom. While recognizing that a new light and a new life are abroad among men, it is not well for us to feel so enthusiastic about it as to think that the world has no real need of our Church, its ministry, and teachings. For the truth of the matter is, that the mind of Christendom is still pretty well shrouded in darkness, and that the New Church and its ministers and laymen have confronting

them a task that might well enlist their supreme energies and inspire their loftiest religious zeal. Recognition of this fact—this need—is almost a prerequisite of an inspired ministry to the blind. We must be convinced beyond doubt that we as a church and as individuals have a vital part to play in this important business of helping the world to recover its spiritual vision; otherwise we shall be half-hearted apostles, and the world will give us no heed.

In preaching recovering of sight to the blind, we must strive to avoid the critical and condemnatory attitude. Those in states of ignorance and falsity must be ministered to sympathetically, intelligently, helpfully. We shall want to place souls before ideas. The loving, personal touch is often of more value than whole volumes of ideas. The latter, nevertheless, are vital, but so only as we love and seek to understand those to whom we wish to impart them.

That we may bear the torch to others, we must ourselves cultivate the seeing mind. It will work no harm, and perhaps be productive of some good, to put to ourselves the Pharisee's question, "Are we also blind?" Unless we suffer the Lord to remove the beam from our own eye, we shall not see clearly how to remove the moat out of our brother's eye. If there be no radiance in us, we shall by no means be able to impart light to others. We shall gain outlook and power in our work mainly as we strive for righteousness; which means, in other words, that our most fundamental qualification for an effective ministry to the blind, and to all others included in the Nazareth inaugural, is personal regeneration—Christian character. People are helped to a higher view of life and to nobler action not so much by what we say as by how we say it; and how we say it will depend largely upon how sincerely we feel it—and this again is a matter of life.

The New-Church minister's most immediate ministry is to the people of his own congregation. Is he taking care of their thirst for the water of life? Does he sympathize with their spiritual needs, so far as he is able to discern them? Does he try to understand their problems and perplexities, and to do his

best to lead them to a brighter day? Does he give them mere information, or is he to them an instrument of essential light? Do his words inspire them to go forth and live loyally and courageously for the Lord? They ought to. And if they do not, he preaches vainly.

We are not assuming that the blind are all outside our own gates; by no means. With all our light, we may fail to see, misunderstand, misinterpret, even falsify it. Though the Church's teachings are beautifully catholic, there are those who seem to interpret them with a too sectarian bias. Perhaps in that respect the Lord may preach recovering of sight to us. Then there are some who merge our organization with the apocalyptic New Jerusalem—who do not, it appears, see the Holy City in its larger and more inspiring aspects. Here, too, is an obscurity that needs ministering to. But these are just hints to suggest that there may be a moat or a beam in our own eye, and room at home for the type of ministry under consideration.

The foreign mission field provides one of the greatest opportunities for a ministry of light. Nor are we neglecting it. We have torch-bearers in the far places of the earth—in the Philippines, Japan, Burma, Africa, and in other countries, where native ignorance of the Lord, the Word, and the Christian life is being slowly dissipated, and the New-Church given a foothold for further advances.

We are bringing clearer vision to many people also by means of our publishing activities. To say just to what degree the religious world has been influenced for the better by our literature, would be difficult, if not impossible; but that it has been so influenced seems unquestionable. The printed page has been a great missionary for the cause we seek to forward. Yet there is still much to be done. The day is about upon us when we shall have to turn our attention seriously to the preparation and distribution of a live and popular missionary literature. The printed word is a powerful means of dispersing the clouds of ignorance and falsity that still overshadow the human mind.

With its doctrine of the spiritual sense of the Word the New-Church has a special and distinctive duty to perform to the blind; for perhaps in no department of Christian thought do mistaken notions and ideas prevail so much as they do in that concerning the Bible. There are those, admittedly, who are seeing a new and greater glory in the clouds of the written record; but the fact remains, nevertheless, that the Christian world is still in the dark as to the essential nature of the Book of Books. If certain parts of it seem inadequate to modern life, little if any hesitation is shown in discarding them as being simply the outgrown ideas of an era long since past. In the letter there are, of course, passages that do seem to have no modern moral and spiritual meaning; but to eliminate them is to eliminate also the deeper sense that is within them. And once this dangerous process of elimination is thoroughly begun, it is hard to see just where it is to stop. Taking the mind and teachings of Christ as criteria, works only within more or less definite limits; for there is so much in the letter of the Bible that is obviously out of harmony with those criteria, that much must inevitably be discarded, or, if retained, retained only as a matter of religious history. The modern religious eye needs to be opened to the beauty, the holiness, the light, and the power within the letter. It needs to be vouchsafed some such insight as the Lord granted unto the two on the way to Emmaus, when, "beginning from Moses and from all the prophets, He interpreted to them in all the scriptures the things concerning Himself,"—an insight that not only opens the eyes, but stirs the heart as their hearts were stirred.

We are privileged to share in the Lord's campaign to reinstate His Word in the mind of Christendom as unmistakably such—to preach recovering of sight to the blind. We are busily engaged at that important task now. But is there not more that we can do? And can we not do it in a way that will commend itself to the modern mind? We are confronted here with a difficult problem; but it is one that we must be always in the effort to solve, else we shall fail in our duty, and slow up the descent of the Holy City.

One other aspect of the ministry of light. It is not just a matter of attempting to give the individual a true view of life; there is corporate as well as individual blindness. We have but to look at our present social order with unbiased eye to see that it is sorely in need of a new understanding and spirit. Everywhere there are commercial, industrial, and political groups whose practices are directly inimical to the establishment of the Kingdom of God on earth. Has the minister no word of light for them? Is it not incumbent upon him—is it not his duty and privilege—to get, somehow, a gleam across to them? How can he see millions of people crushed under the relentless heel of corporate selfishness, and be satisfied Sunday after Sunday to proclaim little more than pious generalities? How can he fail, when occasion offers, to preach the Social Gospel—the Gospel as it concerns the larger duties and relations of life? The prophets preached it. Jesus envisaged a redeemed society. Certainly there is this larger aspect to preaching recovering of sight to the blind; it should not be forgotten.

The descent of the New Jerusalem, according to my understanding of it, means that a great recovery or reconstruction of spiritual vision and life has been set going in the world. As workers in the New-Church organization we are privileged to have a distinctive part, and I trust an effective one also, in furthering that recovery or reconstruction, in helping the Lord to restore to humanity a spiritual outlook on and response to life. We have dedicated ourselves to a task that is as difficult as it is glorious. Only as we abide in His light and life shall we gain the heart, the wisdom, and the means to prosper it.

H. Durand Downward.

THE PARABLE OF PALESTINE.

One of the earth's smallest lands, about the size of New Hampshire, Palestine interests all the world. It occupies a disproportionately large place in the world's interest and knowledge and religious life. Its memorial is as sure as Mary's.

Palestine also goes with the Gospel. Its profound connections with Christian beginnings, and with all the Bible, still draw the religious pilgrim to it. The traveler has a number of reasons, or might have a number, for visiting the land. It has a scenery to attract the mere tourist, a scenery desolate enough often, but grand, too, and at times lovely. The political experiment which is being tried in it at this moment interests many. Antiquities draw others to the land, and the modernization which goes on apace still others. By far the most, however, go as pilgrims, conscious that they are "spiritual pensioners on that little place we call the Holy Land."

Among this latter and largest group, the New-Churchman may find himself on a pilgrimage which is a good deal his own. He may join others, wherever he goes in the land, and try to make his way to the Palestine of the Bible. Sometimes the land gives him little enough help in this. The land as it is, is often very different from the land which was background to the Bible story. Places exist now that did not exist then. The site of some that existed then is not even known now. Races live there now which did not live there then. The reigning religion sprang up centuries after the New Testament was written. The flowers of the field have changed, and the cedars of Lebanon well-nigh vanished. In Jerusalem one needs to dig down or go down flights of steps to come to the city of the New Testament. But still, here are the self-same skies the Lord looked up to, and the splendid panoramas He knew; here are the hill-sides and the sea of His ministry. All in all one builds his idea of the Palestine of the Bible far better with a knowledge of the land as it is than apart from such contact. And a realism passes into the Bible story, and especially into the Gospel story, as one reads again after having seen the land, until

> Slowly and clearly before me,
> The words like pictures rise,
> And the scenes appear in the beauty
> Of the starry Syrian skies.

But the New-Churchman who is a visitor to Palestine can venture a farther journey in thought. Let him go in thought

with his companion-travelers to the Palestine of the Bible. There is a further journey, which, as we said, is a good deal his own. The Palestine of the Bible, given a new vividness, is a point of departure for thought about men's highest life, for which the Biblical land stands. Can the New-Churchman help thinking of that perfection of life under God of which Canaan has become the symbol, and to which all the race is an eternal pilgrim? In two great epochs life at its fullest and best was offered and sought in this little land, and the land has come to mean the spiritual life which is the promised land of the human spirit. It seems natural, if one can take the land as "a faint similitude of the spiritual life," to journey on in thought from the Scriptural land to the Scriptural life.

It has, indeed, been a persistent idea in Christianity that Palestine pictures the heavenly life. Too often, it is true, this has meant heaven in a world to come, only. The Jordan became death's cold stream. Still it is a surer conviction right along in Christendom that the life of heaven is reached, if at all, now, and if hereafter, then here. The Palestine of the Bible stands for the life which in one inspiring religious era men sought there, and which in the beginning of another the Lord offered men and perfectly exemplified to them. As the scene of the story it is impressed with the story's spiritual lessons. The land is the symbol of the life.

If that conviction has any basis at all, it invites us to learn a parable of Palestine. And do we not need to? We none of us would say that the life expected of us can be no clearer to us than it is. It could be much clearer. How unclear we are, in fact, about that kingdom of God within us, within our undeveloped highest powers, within the promise of our spirits, with which the spirit itself bears witness that we are the children of God. The life that is possible to us from God—what is it? What is it like? We are "so sunk here" that we need all possible ways of seeing the life which we move to in any redemption or regeneration. Theology puts the goal before us as the life of God in the soul of man. It describes the ways of it. Psychology has its vision of that life as a sense of something

more than self. The social sciences see it as a kind of society with an altruistic principle at its heart. Suppose we had in addition an object lesson as to what this best life is, like a land that pictured it in any measure? Suppose in the Divine pedagogy God had added this way to all others of letting us see what the spiritual life is like! Suppose that as He brought Himself under view in the Lord in the Gospels, He brought His kingdom under view in the land of Canaan in the Bible!

Palestine itself, as one sees it to-day, cries out that there is something beyond it to think of. It has its grandeur. It has its prosperous spots. It has its beautiful effects. But there is over it all something desolate, something spectral, an unnaturalness eloquent of a terrific failure. It is a land crying aloud of a chance that has been missed. The dismal and the sterile are all around. It is "not only stony," some one says, "it seems to have been stoned." A wreck has been made here. One is reminded of skies shut up to give no rain because the people fell away from God. One seems to hear the Mosaic curses echoing from more than Ebal. One hears again the woes on Chorazin, and Bethsaida, and Capernaum, all of them a few ruins. Here men would not come to the Lord, that they might have life. The land was offered an amazing gift, twice over, and the highest destiny. It is a land calculated to exhibit its choice glaringly, a land that with a believing and industrious people in it, would blossom like the rose, but with a fatalistic population would lapse into desert. No people ever reached what Canaan meant just in reaching Canaan. The pilgrimage was not over then. "For here we have no continuing city, but we seek one to come." There was a life to seek in that land, if it was to be the promised land. So much the land itself says as it lies before one.

But as the land appears in the Bible it also brings us pictures of the life to which the race moves under God. It never fails to suggest the farther pilgrimage on which the human spirit must go.

Take the enthusiastic description of Palestine in the eleventh chapter of *Deuteronomy*. Every phrase has its spiritual sugges-

tion. "The land, whither ye go to possess it, is a land of hills and valleys." It is a just description of the land as it is. One is never out of sight of hills. For miles the roads will run squarely on the backs of the hills. The actual surface of the land is very much in excess of its area, because it is so much up and down. The whole land can be characterized in its main sections, too, according to the nature of its hills and valleys. In the north the hills are regular and stand out by themselves, and the valleys are open and spread into plains. Coming south one finds the hills crowding one another, and the valleys deep cut, and cramped. Finally the land is a highland gashed by gorges. Decidedly it is a land of hills and valleys. But the life which beckons in the Christian experience has much the same to be said of it. People talk of the monotony of the life of religion! It is all on one level, they say. But the ups and downs of it! The experiences hidden in the manifoldness of it! The perennial fascination of it as the prospect alters and surprises! Our ordinary life, the existence in the light of common day, is what is unappealing by contrast.

> "How weary, stale, flat and unprofitable
> Seem to me all the uses of this world!"

"Escape," these words of *Deuteronomy* bid the spirit, "escape from the world's level existence into the freshening and fascination of some religious elevation to life, and the due pursuit of its aims in the world." The spiritual life is a life of the highest aspirations, and of the lowliest practicality. In this life kitchens are swept, says Brother Lawrence, to the glory of God. The land whither we go to possess it is a land of hills and valleys.

When *Deuteronomy* goes on to say of Palestine that it has rain from heaven to water it, this is a little less true of the land, but a good deal truer, in its spiritual suggestion, of the spiritual life. In contrast with Egypt, indeed, which has its water from its river, the land which the Israelites went to possess was watered by the rain. More obviously God watered it than He did Egypt, where artificial devices were used in irrigation. Now artificial means are being more and more resorted to in Palestine. The land looks parched, and is often scorched dry. The

melting snows of mighty Hermon only swell the Jordan to go pouring into the life-killing Dead Sea. But whatever their force of Palestine, the words from *Deuteronomy* refer to something everlastingly true of our best life. I will not say that the suggestion is that we must have knowledge from above to come to this life. That is obvious, but it is not the assurance we have in these words, nor the assurance which we most crave. But as we come to the spiritual life we will veritably *have* knowledge from above. That is one of the outstanding features of it. A Divine guidance will descend on our efforts, a truth distil on our purposes.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. (*Deuteronomy* xxxii. 2.)

The promised life is open to the fructifying influences of truth.

With the third assurance about the land it becomes obvious that not the land alone is in view. Canaan is said to be ever under the eyes of the Lord. He cares for it year in and year out. He *seeks* it (more literally). Does He regard the lands of earth with a partial eye any more than He does the persons of men? But there is a life to which His Providence always looks. There is a kind of land in any country which He seeks to have. It is a land in which there is justice, and truth, and integrity from Him. The true human life He does seek and steadily regard, in whatever land and individual circumstances. Calamities work into His care, pain has a service in His Providence, bereavement does not escape His transforming touch. The spiritual life is a life in which even the untoward is newly related to an eternal purpose.

The Divine Providence continually regards what is eternal, and steadily leads to salvation, through varying states, now glad, now sad, states which the man cannot understand at all, yet they all conduce to his eternal life. (Arcana Cœlestia, n. 8560.)

The land whither ye go to possess it, is a land which the Lord thy God careth for (seeketh): the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

Our inner life, and the reality and way of it, are thus set

pictorially before us in the lineaments of an earthly land. Palestine is a parable of the life to which as the promised land the whole race moves under God. Even when the spiritual life is real to us, this makes a happy and attractive way of picturing it, and realizing it. And if that life is vague to us, and seemingly unreal, the Palestine of the Bible helps us visualize it. The goal of our spiritual pilgrimage is presented to the sight in a land of earth, its hills and valleys speaking of heights of aspiration and stretches of faithful doing, its rain from heaven of Divine doctrine quickening the human mind and intention, its place in God's purposes speaking of God's constant care for the eternal well-being of His creatures. We need to see the land to which we are being led. Palestine, the Palestine of the Bible, is a geographical model of it.

William F. Wunsch.

CURRENT LITERATURE

A MODERNIZED PRAYER MEETING

"New methods which remade the prayer meeting" is the subject of Dr. Stidger's enthusiastic account* of a successful attempt to bring people together in a between-Sundays meeting for the purpose of cultivating their soul-life, and ministering to their spiritual needs. Methods which have increased the attendance at the mid-week service from fifty to one thousand may well excite our interest.

In the fourteen years since his graduation from Brown University, Dr. Stidger has made clear how people can be attracted in crowds to church services. He is at present pastor of the Linwood Boulevard Methodist Church in Kansas City, "the outstanding church of the denomination in the middle west, and one of the truly great churches of the United States of America." He had tried to run the usual type of prayer meeting in two of his pastorates: average attendance at one, five, at the other, thirty; no young people present or even expected! Now he has at times one thousand at his mid-week meeting,—"The Great Sanctuary Service," he calls it.

How did he effect this change? By changing name and changing methods; and by unique, forceful advertising of the features. Here is a sample newspaper advertisement:

A MID-WEEK MEETING THAT WILL REMAKE YOUR LIFE!
Not the old-fashioned "Prayer Meeting," but something new!
A meeting that attracts a thousand people in mid-week—why? Why?
"There's a REAL REASON" for this unusual phenomenon in church circles!
LINWOOD BOULEVARD METHODIST CHURCH.

**Building Up the Mid-Week Service.* By Rev. William L. Stidger, D. D. New York: George H. Doran Company. 1926. 134 pp., 12 mo. $1.25.

The features are: making it "The Family Night," inviting all the members of the family to a simple supper, with circular tables provided so that the groups can have home-like sociability, those who are in business coming directly from business to the meeting; committees meeting at supper for conference; the pastor circulating among the groups and greeting each member with a hand-shake and a kind word, not taking the time then to eat. After supper there is singing, intelligently and carefully planned; instead of impromptu prayers and testimonies, the singing of fine hymns with prayerful appeals, selected with the purpose of making the service a unit. There is great variety in singing. The pastor has everything in his own direction. The emotions are appealed to through the beautiful music and the well-chosen words, so that all of these features bring to the company an inspiration which is contagious. During this part of the service the pastor uses some of the great prayers which have come down through the Christian centuries, reads some impressive poems, and has a sermon calculated to rouse the spirits of his audience.

Nothing is left to chance in the service; but there is an absence of formality. The pastor does not enter the chancel. He speaks from the floor. He goes about among his audience while they are singing, and greets them with friendly approach. The whole purpose is to minister to the spiritual needs of his people in the most direct way.

After the service there is a period which he calls the "Gossip Period" or "Good News Period," when the people in the audience are encouraged to tell of the good things which they have heard, seen, read, or otherwise experienced. So interested are they to tell, there is never any lack of action. Dr. Stidger has a stenographer take down the accounts of these experiences, and uses them in his weekly bulletin, which goes to five hundred every week.

A collection is taken up, which amounts to about $25.00 each time, and makes it possible to invite fine speakers once a month, when the audiences are frequently one thousand.

As these meetings have worked out, it has seemed desirable

to arrange for graded sections, corresponding to the grades in the Sunday school; so that there are five meetings going on at the same time, led by various teachers and officers. But the essential features of each are the same, adapted to the various grades.

After the meetings which have the spiritual appeal, the attendants on the meetings turn to some kind of fun, provided by the social committees or in the gymnasium. Dr. Stidger has named these Family Nights "Food, Faith, and Fun Meetings." He feels that he is thus ministering to a real need in his people. Perhaps he did not feel any necessity to define what he means by "spiritual," and it is possibly significant that nowhere in the book is there any direct discussion of the term; but he states a great truth when he says:

> The way to testify for God is to live for Him, and work for Him, and give for Him; and that is a greater testimony than getting up in a Prayer Meeting, frightened to death, and saying what you are expected to say . . .
>
> There is no place in this modern life which offers the lonely weary man spiritual refreshment except the Church of God; and if it fails, that is a great tragedy for humanity.

He has written a book well worth the reading, and has devised a plan which fosters a practical knowledge of the Source of strength, and of the ways in which it can be increased by use.

JOHN DABOLL.

"THE CHURCH AND THE SEX QUESTION"*

If mankind is descended from purely animal progenitors of a pre-human kind, it is probable that those distant ancestors instinctively knew what things were intended for their food, and were controlled by instinct in their sex relations. But it is characteristic of *genus homo* that it has burst through the

*_The Church and the Sex Question._ By JOHN W. COUTTS, New York: Geo. H. Doran Co. 255 pp., 12mo. (The Living Church Series.) $2.00.

limitations of instinct in these respects, and has enormously extended the range of its foods on the one hand, and in sex relations is more controlled by lust than directed by innocent intuition. Unregenerate human nature is inclined to evil; and it has been well said that the devil has his strongest hold upon humanity, individual and collective, through sex appetite. It is indeed certain that the allurements of sex indulgences lead many to hell. If so, then the whole subject of sex is one that a living church, as an institution founded to aid in the salvation of men and women, to save them from the devil and to help them to attain heaven, should take an active interest in, in order to have something definite to say by way of aid to those who aspire to lead a Christian life, and by way of helpful warning to those known or suspected to be giving way to evil impulses of a debasing sort. That is the main thesis of Mr. Coutts' book on "The Church and the Sex Question." After a short introductory chapter, he deals with certain aspects of the whole subject (as they exist especially in England today) under the headings of Sex, Marriage, Divorce, Birth Control, and The Church and Its Discipline.

The author approaches these questions in what he conceives to be the spirit of Jesus Christ. He calls attention to the ominous conditions and tendencies presented in actual life and in realistic literature, etc., during the recent past; and his comments are always from the standpoints of social welfare and Christian charity. He looks upon the Christian Church—not the clergy alone, but the whole body of professed Christians—as the principal human aid available to all who actually desire to live in harmony with their highest aspirations. The only real help for mankind in facing these questions, he says, is the Lord and the worthy members of the Church of Christ.

> It is precisely the claim of the Christian Church that in its gospel of a Christ who lived and died and rose again to show Himself as our Brother and to lead us into sonship to God, there is the aid we need in adapting ourselves to experience and enduring conflict. Since the classical case of St. Paul, untold millions have re-echoed his conviction that what they could not do of themselves, they learned to do with Christ strengthening them . . . The preaching and the living of that

gospel are the greatest contributions that the Church has to make to any question; and the question of sex is no exception. (P. 94.)

What the author says on the subjects he discusses is well worth reading as containing many important ideas. The chapter on Divorce is especially well handled. In it he maintains that "there can be no Christian marriage save between Christian men and women"; and he further says that it is "little short of a mockery of God" that

All kinds of people, utterly indifferent to the Christian faith, and in many cases grossly ignorant of its demands upon life and character, present themselves before ministers of the gospel, and are by them weakly and foolishly married, with the invocation of the sacred name, and the assumption of ideals which the contracting parties do not in the least share. (P. 128.)

The clamor by multitudes of such couples for easy divorce manifests the hypocrisy of the situation, and "makes a demand upon the Church for drastic action in making plain to all who seek its services the obligation which they entail."

It is disingenuous for people who have no desire to achieve Christian marriage to ask for the service of the Church; it is pusillanimous for the Church to grant their request. (P. 145-6.)

In the chapter on Birth Control, Mr. Coutts sets forth many thoughts pro and con, and emphasizes the necessity of the Church to face this question, which in his opinion is as yet "not proven" either way from a Christian standpoint.

In some ways the most important chapter of all is that dealing with the subject of discipline from the standpoint of the Church. He quotes with approval the idea that "if the Church has not the authority to discipline its own members, . . . it is not a society at all" (p. 223); and after further consideration he says:

The first thing that emerges with absolute clearness is that discipline is the function of the entire Christian fellowship. It is the duty of every member to be concerned with the soul's health of his fellow member. (P. 228.)

The author means here the active concern of every member in the spirit of Christian charity, and not merely the concern

delegated to the clergy. The reasonable ideal presented in this chapter is certainly far from any considerable realization in America.

We repeat, that the book deals with vital subjects, and is stimulating reading.

B. A. WHITTEMORE.

SCHOLARSHIP APPLIED TO PATRISTIC LATIN LITERATURE*

Mr. Knopf, most cultivated and "progressive" of contemporary publishers, has again put us in his debt. He has undertaken to act as American agent for a bewilderingly vast and important scholarly enterprise,—the series of monographs known in France as *L'Evolution de l'Humanité* and in England, where it appears with some augmentation, as *The History of Civilization,* which is expected to run to more than two hundred volumes. It seems that even modern learning will scarcely be able to produce so impressive a monument again. Co-operation of specialists has given the series at once range and accuracy. To illustrate its range we may note some of the titles: "Prehistoric Man"; "Language"; "A Geographical Introduction to History"; "The Migration of Symbols"; "Color Symbolism of Ancient Egypt"; and "Foundations of Western Civilization." A whole section of the enterprise is devoted to Christianity and the Middle Ages: on "Origins" alone there are five volumes. Humanistically minded readers of the REVIEW will appreciate having their attention called to this tempting array of topics.

The title of the number of the series now under review, the fifth, appears in the English translation as "History *and* Literature of Christianity," but the French title far more correctly represents the scope of the work as "Histoire *de* la Littérature Chrétienne."

**History and Literature of Christianity from Tertullian to Boethius.* By PIERRE DE LABRIOLLE; trans. from the French by Herbert Wilson. New York: Alfred A. Knopf. 1925. 578 pp., 8vo. Cloth, $7.50 net.

This is not a history of the Christian (i. e., the Catholic) Church, nor a *Dogmengeschichte,* nor a collection of the biographies of the Doctors and Saints. Elements from all these types appear, but they appear only as background for a survey of the Christian literature written in Latin between Tertullian and Boethius—that is, in the period ended by the beginning of the Middle Ages. The reader of this book needs to come to it with some preliminary acquaintance with Church history and the history of dogma. Heresies and heretical sects are frequently topics for allusion: orthodoxy, as Newman made clear to us, has come to define itself through successive encounters with heresy.

The book suffers from its virtue: it is the first to cover its comprehensive field. In consequence, it must serve at the same time the needs of scholars specializing in the same field and those of the humanistically minded "general reader." "Those [persons] desirous only of a general view," says de Labriolle, "can pass over the technical remarks and the notes." But one feels that the book would have gained in unity, if all the profuse discussions of bibliography had been put by themselves at the bottom of the page; they are interesting, but they do not cohere with the other points of view employed.

Even making allowances for this double use the book must serve, one may feel it is scholarly rather than illuminating. One misses in it the qualities he is accustomed to associate with the French *savants:* insight, brilliance, intellectual enthusiasm. It adds no insight to our knowledge of the great personalities who come within its scope: Augustine, Jerome, Ambrose, Tertullian. Analysis and "appreciation" is not altogether overlooked; but in these the writer does not excel. What he does give us is comprehensive erudition of the German sort: his field has been covered with laudable thoroughness—each writer, however small his place, has been included and given serious attention; his bibliographies, both of editions of a given text and of the studies of modern scholars upon them, are full and frequently suggestive.

It can hardly be said that this is a book to interest the "gen-

eral reader." For such a purpose it includes too much and stresses the wrong things. But for the properly prepared reader who is "working up" a field increasingly considered important, it will prove invaluable. One of the signs of the liberalism of our times is its evident desire to appreciate mediævalism as well as classicism. Perhaps few persons combine these appreciations in themselves; still, the balance is present in the literary world. No longer may non-classical Latin be dismissed with a sneer: against Ciceronian "correctness" we are coming to weigh the *vigor* and the *adaptability* of patristic and mediæval style.

Professor de Labriolle well puts the case of patristic Latin when he contrasts the strength of the patristic writing with the decadence of late pagan literature—its "verbose sterility," its "elegant reasonings on futile subjects," its "flowers of rhetoric." The Christian authors "alone have some certain intention; they alone have passion, an ideal." They alone can keep their eyes, not on style, but on their subject. In this respect, at least, the Christian writers of the centuries here chronicled have the advantage, even as men of letters, over their pagan contemporaries: they have "high seriousness."

Austin Warren, Ph. D.

VOICES FROM YALE AND UNION

Two recent Modernist books agree in a serious and noteworthy manner. One, I have read carefully; its title is, "The Portraits of Jesus Christ in the New Testament," by Henry S. Coffin, D. D., President of the Union Theological Seminary (Macmillan, $1.00). The other, entitled "Where Do You Live?" is by Charles R. Brown, D. D., Dean of the Yale School of Religion (Yale Press, $1.50). The latter book I have not seen; but there was a rather trenchant critique of it by Clarence E. Macartney, D. D., in the *New York Evening Post* a few weeks ago.

The agreement of the two authors consists in the assertion that the essential Christian doctrines appear without fail in the works of *all* the New Testament writers; and that the omission of any detail of doctrine by one or more of them is sufficient to render that doctrine unessential, if not superfluous.

Dr. Macartney cites Dr. Brown as saying that when any one asks him about the Virgin Birth, he replies that he says just what Paul said on that subject; and when asked what Paul said, his answer is, "Nothing." So the belief of this Yale teacher lacks affirmation as to the validity of that important doctrine.

Turning to Dr. Coffin's book, one reads:

> The New Testament writers each tried to present a whole Christ to his readers, and was not aware that omissions would be filled in by others. We are, therefore, not justified in terming items which some of them think unnecessary to state, to be "fundamentals of New Testament Christianity." What is essential is found in them all. (Pp. 5, 6.)

So that, as far as Paul and the other New Testament writers did not state independently all the fundamental Christian beliefs, we are free to cut out, bit by bit, whatever did not receive such confirmation by all of them. While it is undoubtedly true that doctrine should be based upon the letter of the Testaments, such a method of exclusion as this would inevitably lead to disastrous losses.

A method of building up, using the differing standpoints and aims of the various writers, is needed to reach satisfactory results; and it has in the past proved of incalculable service. The value of the special contributions of each writer should be recognized.

Dr. Coffin's book, of ninety-six pages, consists of eight Portrait-Sermons. The first deals with the earliest preaching concerning Jesus Christ as recorded in the early chapters of the Acts of the Apostles. He tells us (p. 12), that "there is no allusion there to His pre-existence in heaven." This may be borne in mind by our preachers and laymen, as it covers our negative of the thought of a Son of God born from eternity, and illustrates the doctrine of the Incarnation, the descent of

the Divine into ultimates, there to remain in order to redeem and save men.

The second Portrait deals with Paul's presentation:

> Like the earlier preachers, Paul portrays Jesus against a background of heavenly splendor. He is the living and exalted Lord. He goes further, as entering the heavens after his resurrection. (19.)

The next Portrait is concerned with Mark's Gospel. Then comes that of Matthew; then that of the Epistle to the Hebrews; then that of the Apocalypse; and lastly that of the Gospel of John.

Dr. Coffin says that the portrait in the Apocalypse is the most uncongenial in the New Testament:

> The figure is so shrouded in imagery, and in imagery which at times impresses us as fantastic and incongruous, that we scarcely recognize the Jesus whom we love in the pages of the gospels. (P. 74.)

The book is worth the attention of those who desire to see the positive and also the negative trends of Modernism.

F. M. Billings.

INTERPRETATIONS OF THE LORD JESUS.*

We have read "These Sayings of Mine," by Mr. Lloyd C. Douglas, with much pleasure, and with profit from its suggestiveness. It has reminded us of two other books: one, by P. Whitwell Wilson, who near the end of the World War, presented the life of our Lord in the way a modern newspaper would give the news of the day. He spoke of the Lord reverently, and called Him the "unreported Christ," and "The Christ We Forget," the latter being the title of the book.

More recently Bruce Barton, in his book entitled "The Man Nobody Knows," has called attention to the manliness of the Lord in His earthly life, which he feels has been neglected.

* *These Sayings of Mine*: an Interpretation of the Teachings of Jesus. By Lloyd C. Douglas. New York: Charles Scribner's Sons. 254 pp., 12mo. Cloth, $1.50.

In doing so he seems to leave out of account the Divine and supernatural, but he suggests many interesting aspects of His teachings and His works of love and mercy. He throws all his emphasis upon the human of the Lord.

But Lloyd C. Douglas in his book, "These Sayings of Mine," keeps the Divine and the human in the Lord well balanced. He starts out with the intention of unfolding and illustrating the parables, wholly in the plane of the letter; but before he goes far, he adds much that is interesting concerning the Lord's methods of teaching as well. His illustrations and applications are made all the more valuable by showing the bearing of the parables and of the Lord's teaching generally upon modern problems of individual and national and international life. While we get a great deal that is stimulating and suggestive as we read along, we often feel that the fancies of the author go too far beyond what the Gospel texts warrant; which becomes all the more apparent in the light of what the New-Churchman knows of the spiritual meaning contained within that of the letter. But at other times we wish that the author himself had a knowledge of correspondences, that he might go on with his interesting interpretations a great deal farther in a spiritual direction. For example,in illustrating the parable of the Pearl of Great Price, for which we may well sell all that we have in order to purchase it, the writer sees no reason why the Lord chose a pearl instead of a diamond or a ruby for His parable. And so he misses the lesson of the forgiveness of sins, and only teaches the necessity of giving up earthly things for the kingdom. No glimpse of the meaning of the gates of pearl that give entrance to the Holy City appears.

The discussion of the Lord's temptations in the wilderness are more satisfactory to the New-Churchman. He shows how the first temptation to turn stones into bread was a conquest of the sense life of the earthly body, a victory of the spirit over the flesh, which opened the way for the temptations of a spiritual kind, which were to follow. The treatment of this subject is really excellent, although it does not reach an explanation of the hidden forces of the spiritual world.

H. Clinton Hay.

"THE MISSIONARY IDEA IN LIFE AND RELIGION"*

Had Jesus Christ been but a mere man, it is inconceivable that as such, however lofty His pronouncements and amazing His deeds during His brief career, He could have so inspired His disciples as to make of them an aggressive band of missionaries after His crucifixion. By that event they were greatly dismayed and disheartened.

Had he been but mere man, unable to rise from the dead, the influence of His life and words would probably have been soon forgotten. But His resurrection, and the happenings of the next few weeks, including the imparting of the Holy Spirit, and the injunction to the chosen few to go forth throughout the world to preach the Gospel and to baptize the penitent, transformed His Apostles into ardent missionaries. The missionary spirit was imparted to all sincere converts like contagion, and the wave of Christianity that spread out from Jerusalem as a center soon assumed proportions so alarming to the constituted authorities of pagan church and state as to prompt a series of merciless persecutions. The evidence seems sufficient for the inference that as a class the early Christians were earnest missionaries.

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." As recorded in Mark these words seem to have been addressed to the eleven Apostles. *They were to preach the Gospel in order to save souls.* That is the underlying motive in the truest missionary work today; and the special agencies of various kinds that have been organized for this purpose since the beginning of the New Age (they were relatively unimportant before the Last Judgment) have done much already to transform the heathen world by the multiplication and distribution of the Scriptures in many languages, and by the personal work of sincere souls inspired by love of the Lord and love of pagan humanity.

**The Missionary Idea in Life and Religion.* By J. F. McFadyen, D. D. New York: Charles Scribner's Sons. 1926. 178 pp., 16mo. $1.50.

The spirit of Modernism is having a very disturbing effect upon the truest missionary work, however, for that spirit is largely destructive of very essential things, and it is inclined to stress social salvation rather than individual salvation. The present-day drift towards Unitarianism, and through Unitarianism to indifference in religious matters, is strong; and in such positions there is no foundation for missionary endeavors. We can but trust that what withstands that fatal tendency will eventually undergo a transformation by a gradual acceptance of the truths of the New Dispensation. To that end, perhaps the most important missionary work that the New-Church can carry on at present is that of enlightening the ministry of all denominations.

The little book of Dr. McFadyen on "The Missionary Idea in Life and Religion" deals in some detail with such things as we have been considering. The author was for twenty years a missionary in India, and since 1920 has been Professor of New Testament Literature, and Lecturer on Missions, in Queen's Theological College, Kingston, Canada. The title of his book implies that it was written expressly for incorporation in Scribner's Life and Religion Series. In chapters bearing such headings as The Missionary Idea in the Gospels, The Missionary Idea in the History of the Church, A Consideration of Some Objections to the Missionary Enterprise, Inevitable Handicaps in Missionary Work, The Attractive Power of Christianity, and World-wide Christian Fellowship, the subject as a whole is handled in a concise and enlightening way, suited to the general reader.

The New-Churchman will find but little advocacy of doctrinal positions that he does not like; and he will be much pleased with the author's insistence on the importance of the Christian standard of spiritual living. Dr. McFadyen encourages us in the hope of the eventual Christianization of the world by such remarks as that "educated non-Christians are more or less frankly confessing that the Christian religion is the ideal to which other religions point." Moreover he affirms that the fact of the superior consideration given to the weaker

sex among Christians, prompts the women of all heathen nations to be favorably inclined to the Christian message when properly presented. "That Jesus Christ is the supreme revelation of God is another truth that satisfies a fundamental need of the human mind" (p. 109). But enough! The book is well worth reading.

B. A. WHITTEMORE.

"THE ACADEMY OF THE NEW CHURCH, 1876-1926."*

An "explanatory note" at the beginning of its recently published Anniversary Record states that

> By way of marking the fiftieth anniversary of the Academy of the New Church, this little book aims to convey an accurate impression of the early spirit and the present position of the Academy Schools. Although not intended in any way as a formal history of our beloved institution, the material and photographs here embodied will be of service to the future historian.

After a Foreword, by Bishop N. D. Pendleton, and a short explanation of the Inauguration and Progress of the Academy, by Bishop W. F. Pendleton, a detailed account of the steps leading up to the establishment of the earliest department of instruction in that institution, and of what happened in that department especially during the first ten years of its history, by Rev. Alfred Acton, constitutes the chief contribution to this publication; after which follow brief accounts of all the other departments, the equipment of the institution as a whole, etc., etc. The last twenty pages present a carefully compiled register of the students of the entire period. The pamphlet is well illustrated with pictures of notable persons in connection with the institution, and of buildings and surroundings, the frontispiece be-

**The Academy of the New Church, 1876-1926;* an Anniversary Record. BY MEMBERS OF THE FACULTY of the Academy Schools, Bryn Athyn, Pa. Bryn Athyn, Pa.: The Academy of the New Church. 1926. 120 pp., large 8vo., illustrated. Stiff paper cover, $1.00.

ing an aeroplane photograph, approximately five by eight inches, of the entire plant at Bryn Athyn, including the cathedral which is attracting so much attention. So far as we know this publication is the fullest historial sketch of the Academy as such yet issued; and it should be of much interest to any person desirous of such information as it contains.

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**Help from the Lord.* Compiled by Walter Brown Murray. New York: The New Church Press. 32 pp., 32mo. Stiff paper cover, 25c.

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